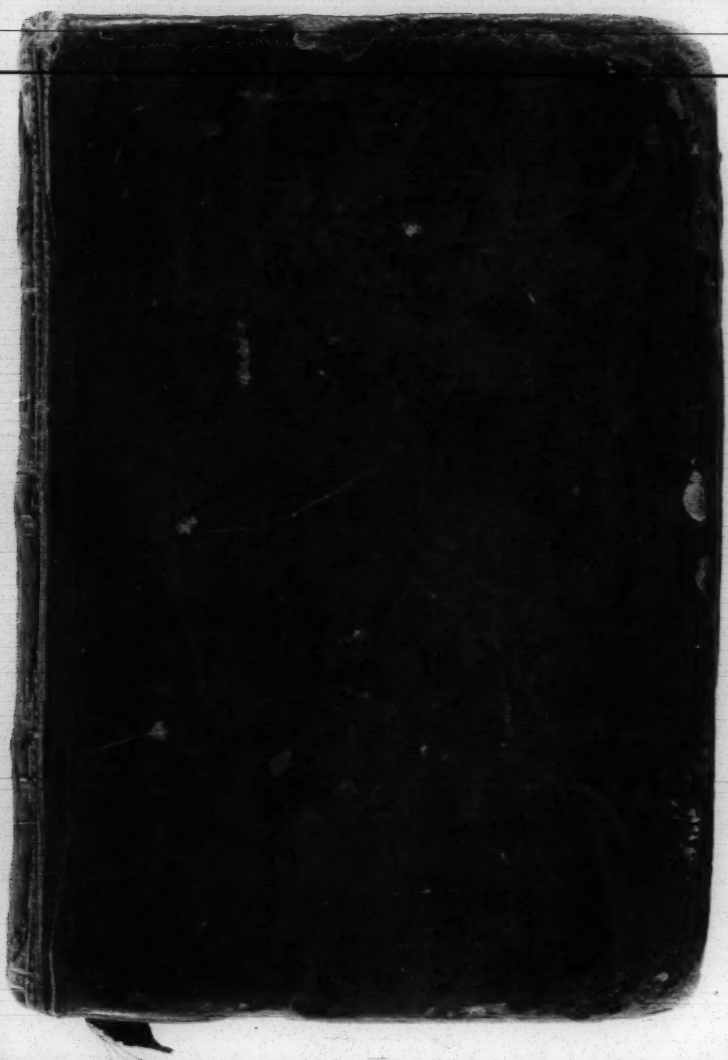

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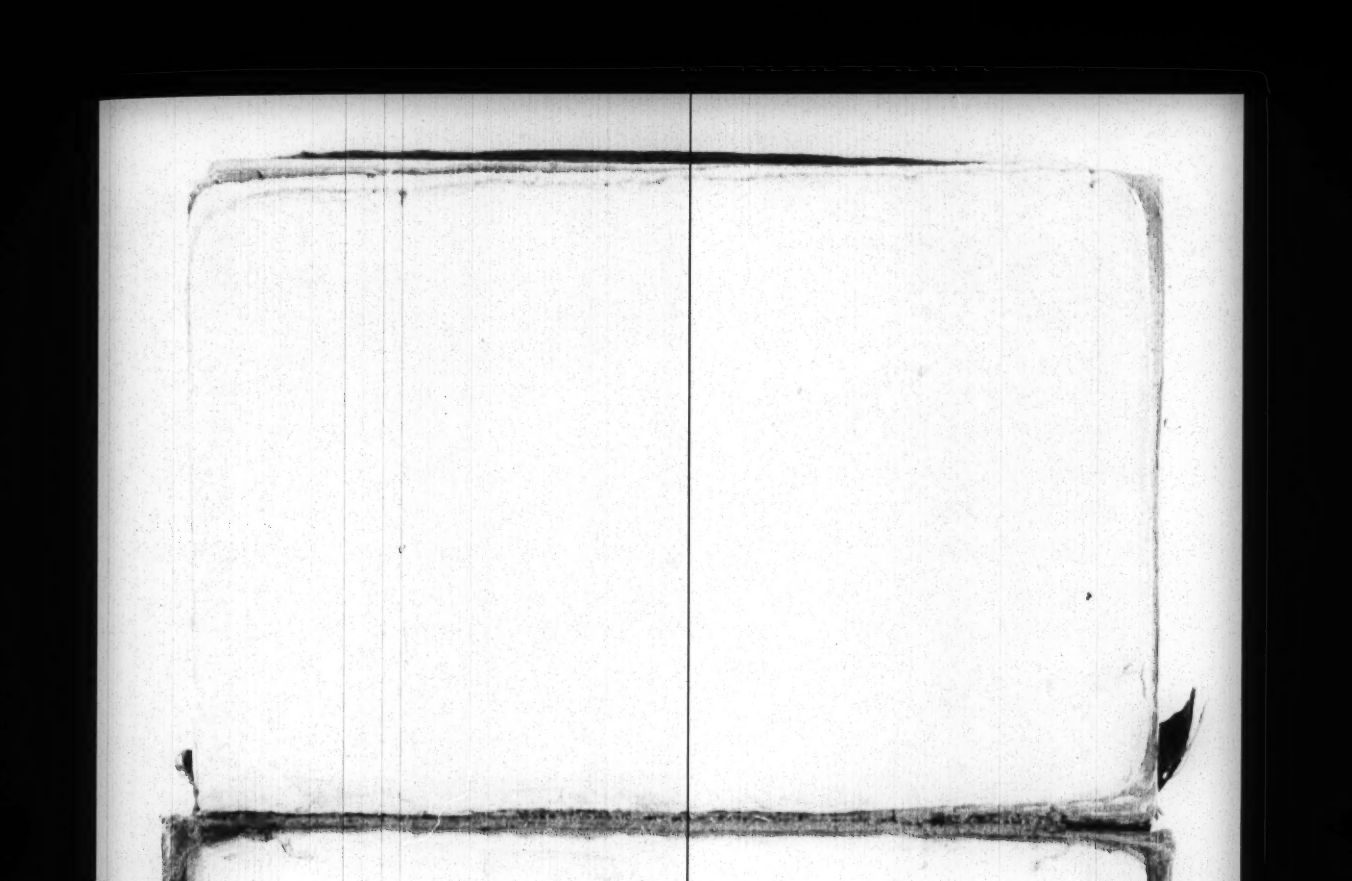

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YA

Y

Preceptes of Cato

wyth annotacions of D. Eraſmus of Rocrodame, very profitable for all men.

Newly imprinted and Tranſlated:

(::)

1550.

Mr Wood

Y.

TO THE RYGHT worshipful, syr Thomas Caruerden knight, Robart Burrant wisheth muche prospe-rous helth and welth.

RYGHTE worshipful syr, al questions set a part, the onely fame, & good report which ye do righte worthely deserue of your so very excellent giftes and qualities, and especially your vpright iudgemēt with most prudent and sage wisdome in mere tall affaires annexed, seme not vnworthy the patronship of the preceptes of the antique and wittye Cato, Forasmuche as ye do not onely imitate & folowe lyke circumspect grauity

and pollicy, but also do wyth your lyke factes & properties reuest and newly garnish the wisdome of Cato. I suppose that yf the fates and destynes would suffer Cato to reuiue againe, and wer certified into whose tuicion and safe defence he were dedicate, he would ether count hym selfe the moste fortunate of all other, or els wolde wyllyngly surrender his ryght and tytle that he could clayme or demaunde in this his preceptes, vnto your discrecion, Conslderyng that ye were able to purchase vnto hym a more ample inheritaunce of fame immortall, whome he woulde fynde so legitimate and natural a sonne and heyre of his politique wisdome. Who for his meruelous inuencions and wittye conueyaunce in warre fare is not onely of auncyente capitains

so

to be kolowed, and of ponge warryers to be practised, but also of childzen to be learned. And fynally, for this his excellencye deserueth not onely of Grecians and Latinistes to be red and knowen, but also to be translated into the vulgare tongue of al nacions.

¶ Receyue therfore here your father Catons inheritaunce.
And with your lyke wisdome, take kepe his substaunce.

To the reader.

AS often as I do by my folyshe wyt & symple braine (mooste beniuolent reader) somwhat ernestly consyder the wyttie, sage, yea, rather diuine and heauenly, then humaine and worldly sciences of the antique Phylosophers, they do cause me not a lytle to meruayle at the wonderfull gyftes of God. For truely yf a man shulde iudge them onely by theyr monumentes and wrytynges, and ther were no perseueraaunce of theyr names, tymes or beleue I know not who wold counte them vnworthy the names of perfyte christians. For asmuch as ther preceptes and teachynges, theyr iudgementes and wyttes, and (yf Historiographers be to be beleued) theyr honestie, ciuilite, and mooste

brother

brother like conuersacyon, were so
passyng and excellent What chri-
stian is able in this our tyme to cō-
prehende lyke workes to that very
heathen Plato or Aristotle? Wolde
to God (O Plato) thy fayth might
haue deserued the name of a dyuine
Philosopher, as thy writynges did.
Shew me one of vs all (that haue
rather the name then the true per-
fection of christians) that is lyke or
in any part resembleth the humilyte
and pacience that Socrates had?
Diogenes was called a dogge, ei-
ther for some sluttyshe condicions
he had, or els for hys barkyng at o-
ther mennes euill liuyng. But yet
where is the perfitest liuer of al that
can vouchesafe with as glad a will
to forsake the world and his delites
and felycites, as that dogge dyd?
Shall we shewe our selues to be of

lesse perfeccion then this dogge? Truely we lacke suche a good barkyng curre nowe a daies, to barke at these mischeuous theftes, couetеousnes, lechery, pride, periury, and duelishe symony. But least any such bandogge chaunce to open his mouth at vs nowe, we wyll be sure to haue in our sleue either some lytle corde to tye him vp in a kēnel, or els we wyl cast him a gobbet of meat to stop his throt, that he may leaue his barkyng. But no thinge, no bread or meate, no cherishyng or makyng muche of, could make this dogge Diogenes cease his barkyng. Oh it was an exceadyng good curre and had many good properties; To bait beares, that is, couetous, lecherous, and proude persons, ye might vse him for a bandogge or mastife. To kepe wolues or other rauening beastes

ſtes from our ſhepe, that is extorcy-
oners and oppreſſours from the
ſimple people, he was as a good
ſhepeherdes curre. To find and put
vp game, and to retraine the ſame,
that is, to ſeke out euil diſpoſed
perſons, and openly to reprehende
and rebuke theim, there could be
no better ſpaniel. To ouertake his
game, that is, to preuent the naugh-
ty purpoſes of euil liuers, ther was
noſwifter gralhounde. And for to
purſue the ſteppes of the wicked, it
was a paſſyng good bloudhounde
I pray to God þ we be not found
worſe, then this dogge, or at leaſte
waies hauyng that worſe propertie
of a dogge, that is, returnyng to the
filthye vomite of our ſinful lyfe. I
wolde to Chriſtes paſſion there wer
no more deſire of worldly felicities
in the church of Chriſt, then was in

this simple Heathen dogge Diogenes. But yet Diogenes, nor any of all the philosophers, or of all the wise antique sage men, had so synguler and perfite giftes, nor pricked nigher the streight marke and point of a catholike man, then this seuere and most prudent Caton. Whose lacke of faith and christianitie, there is no man of vnderstandyng and iudgement but wyll most penfiuely sorowe and lament. Let a man onely with good iudgement and sincer intelligence peruse this litle worke of his preceptes, and he shal finde nothing to haue missed or wanted in this Cato, to ỹ perfection of Christes religion, sauing the hope and faith that a christen man ought to haue in the bloud of Iesu Christ.

There is no degree among men, but here they may lerne their ductie and office

office to wardes God & man. All kindes & al ages hath here their lesson taught them howe to behaue themselues in all states and condicions. So that this lytle boke dothe worthely deserue to bee had in fauoure with man, woman, and childe. For almuche as in it is conteyned the good instructiō and better reformacion of al their liues. He that wyll haue good and godly poses and tytles, either in hys armes, badges cognysaunces, or in his borders of his hanginges, in this boke may he haue them, whiche be right worthy to be grauen and written with golden letters, or yf there be any thyng more precious. Howbeit we se many yea to many (yf it were the wyll of God) to ornate & decke their childes, armes, and houses with goodly and gorgeous letters, yet they thē selfes

neuer

neuer a iote the better in their liuing. So that they haue kaiser armes and walles, then soules, and myndes. I wolde not therfore that thou shuldest paint thy house and florysshe thy armes & leaue they soule filthy. But I wold thou shuldest furnisshe the behauours of thy mind wyth these good lessons, and thou is no doute but þ shalt auoide the occasion of many euilles, and attaine to the perfectiō of many godly knowledges & diuine preceptes, and of no author Heathen then of Caton, more sincerely & perfectely wyttē.

The

THE PREFACE of Cato his pre-ceptes.

After that I perceiued not a few to erre and misse in the true trade and way of good nur toure, I thought to put to my helpynge hand and councel in the repairing of the same their ruine: For this intente specially that they myghte lyue in some reputacion and honestie, and myghte thereby attayne and come to some promocion and preferment. Here now (my deare beloued sonne) I shal instruct the how to ordre thy selfe, and to furnisshe the behauiors and the maners of the mynde. Therfore Reade thou my Preceptes and Lessons with suche diligence, that ye mayest throwly vnderstand them.

For

For to reade any thynge, and not to vnderstande what it meaneth, is none other but the same to neglecte and dispise.

¶ First therfore I wil the God to honour.

And next him thy parentes haue in fauour.

The chefest loue, zeale, and affectiō that ought (by teachers, Fathers, & Mothers and all other bringers vp of youth) to be grauen and lyuelye fourmed in childrens heartes shulde and must bee the perfecte and feruent pitie and desire towards God and Godly thinges. And vnder this Precepte is commaunded all vertue, fyrst of al to be infused and poured into the new āde freshe vessels of tendre babes heartes. And after this loue ones perfectly foūded and rooted, to learne them the true

true fauour and affection, with like obedience and humilitie, that ought of children to be geuen and shewed towardes their fathers & mothers. Wherein they so brought vp, may in more Age, knowledge due reuerence and duety to their rulers, superiors and betters

¶ The next loue to this, for to, bee had in dignitee.

Is the loue of thy aliance and cõsanguinitee.

Here is the thirde loue that ought to be kindled in Childrens stomackes, that is, the loue of their kinred Whiche loue although the Lawe of God had geuen no precept to be obserued, yet very nature & reason wold this loue to be had, seyng that no small bonde of frendship is therby knytte. And withoute it, no little occasion of discencyon may be mi-

ministred. For yf this precept were not obserued and kept: what tragycal ād mischeuous discention shuld there be while the sonne resisteth ẏ father? the neuewe the vncle, ẏ brother his oune natural brother. As it apeareth in the historye of Thiestes and Atreus in Nero, and in other Tragedies not vnlike these, or as badde all together, But now it shalbe necessary to declare in what thinges these three loues doeth, and ought to consiste, and howe euerye one of these ought to be reuerenced, and had in estimatiō. Then ẏ loue of God doth consist in geuing true honor, true prayse, and true sacrifyce to him, of whom we receyue all thinges that is good. And this Sacrifice can bee no purer, no cleaner, no pleasaunter, then to yelde vnto him a spirite sory for our offences & fully wͭ a fyrme purpose to returne

no

nomore vnto ẏ filth of synne. The father and the mother, the ruler ād superior are loued, when al thinges lawfully and godly by theym commaunded are obeyed and folowed. We do loue our kinsfolke (amonge whome the nerest kinsman that we haue, our neighbour is to be chiefly reckned) when wee do with mutuall benefites, offices, duetes, and honest familiarite and conuersacion one loue the other, one helpe the other and one instruct the other, in good example of liuing.

¶ Feare thy Maister for to displease.

And with thy negligence do not him disease.

This feare is hard to find ⁊ chāceth but to few children. And the cause therof is sometime ẏ mastres

negligence. And therfore this feare ought so to be tempred, þ it be not compelled by threatninges & stripes nor deminished by remission and lenite. It ought to be such that the scholer shold more feare the displesing & vering of his maister then þ sharpnes of þ rod. In the olde time princes & noble mē toke vnto them informers and instructers of their children, whom they called Pedagoges, and whome we now cal scholemasters. Suche a one was Aristotle with king Philip, teacher to Alexandre: Plinie to the Emperor Tatiane. And such had Marc⁹ Aurelius for his sonn Commodus. And many of these teachers were but bonde men, whome noble men boughte to teache their sonnes. As it is witnessed of Diogenes in the Apothegmes who was boughte in the Markette of Xentades, & was in the house whun

him teaching his children to his liues end, and was of his owne scholers buried.

¶ Whatsoeuer is committed to thy fidelitie.

Kepe it priuie, and do it not discrie.

Herin is euery faithfull frende taught a lesson & rule howe to kepe in truste, silence and faithfulnesse, suche secret matters as shalbe committed and geuen to his Fidelitee: howbeit he maketh not his precept thinges to be kept in Scilence and Huggermugger, but those thinges onely that shall not offende eyther God nor his prynce, as Heresy or Treason. Yea & besides these let a manne haue a iust respect to his owne conscience, so that the hidyng or the vtterynge of any secreate matter we to the wrongfull hurte of no

manne, and specially of his owne soule.

¶ Be thou at al seasons in a redinesse.

To apply thy Market and busines.

Whereas thenterpretors mynde is that a man should in those sciences most chiefly occupie hym selfe, whiche mighte healpe hym to the knowledge of the law, forasmuche as in Catons time, and in our time also, the nerest spediest way to promotion, is by suche meanes: Yet I do rather folow his last mynde, wyl, that is for a man to apply him selfe to thinges present and as the tyme serueth, according to the prouerb and common saieng. Take thy market while time is, Leaste of thy price thou do misse. And then it bee said vnto ỹ thou cõmest a day after

the fayre.

With good men euer let thy conuersacion be.

And then shalt thou get muche honesty.

It is commonly sene, that he that toucheth pitche, is of the same defiled, sporteth and carieth some token of it about him, either in sauour or one part or other of his garmentes is therwith distayned. So it fareth with them that company with cupill disposed persons, that haunte suspected places either they smel of the same naughtines, or they get vnto them as bad a name as though thei were naughty packes in dede: For no man can let ꝑ peoples iudgemēt whiche wyll iudge according to the behauiors of theym that thou arte in cōpany withal. So that by ꝑ cō-

pany of good men thou shalte euer

be

be euer to lese nothyng, but rather
winne sumwhat, either in name or
in perfectnes of liuing.

¶ Enterprise not to come in pre-
sence.

Where thou seest menne talke in
scilence.

This lesson serueth not onely to
the ignorant myndes of yong chil-
dre, but also to the rudenes of some
carterly and loutishe felowes, and
to the malepert boldenes of some
Jacke Sauces. Which al for lacke
of nurture, do sodeinly without all
regard or blushing, thrust themsel-
ues in to the secret councell of wyse
me, & so disturb the fro their earnest
maters wt their vnlearned rudenes

¶ In thy myndе and bodely fauo-
ure.

Be thou cleane & of an honest be-
hauoure.

Su-

Smerly there is no better token of the dispoſicion of the mynde inward, then is the faſhion and behauiour of the body outwarde. And there is no redier meanes to furniſh the bodye, then firſte too decke and garniſhe the mind, with godly vertues and nurtures. So that the one is in maner ſhapen by the other: one the fayrer for the beauty & ornamente of the other. And in this ꝑ furnature of bothe is very expedyent and of euery good chriſtian to be diligently obſerued, but alwaies pryde is to be abandoned, and to be ouer curious and picked.

¶ Whomeſoeuer thou doeſt mete
Gently and gladly do him ſalute.

There is no redyar way to gette the louer frendeſhip of many, then in metinges and cõmuninges toge-

ther

ther for a man to behaue hym selfe gently & lowly in his speakyng and gestures of his body, so muche that man is of such pureues of nature þ with gentlenes he is soone pacified though he be in neuer so great a rage or fury. Yea and by gētle intertainment frendes are long time kept. Whome after we haue ones loste is very harde, yea nothing more harde to finde and get agayne.

¶ When thou haste to do with one greater then thou art.

Yeld vnto hym mekely, for so it is thy part

It is no smal strēgth and vertue that may be ingēdred in the lerning and due obseruing of this preceptte Therefore it is necessery for all degrees and states to herken vnto it Lerne here þ subiect to forbere thy rulers and their Officers: thou seruant, thy master: thou Scholer thy instructor

instructor, yea, & thou wife thy husbande. For by contencio of inequalites, that is ꝑ lower with the higher the weaker & poꝛer with the richer, and myghtyer, all occasion of mischief is wꝛought and ministꝛed.

¶ In strife thou that art superioꝛ.
Be euer kauoꝛable to thine inferioꝛ.

A precept hauing no lesse strēgth of loue and perfect amite, then the other beforꝛe. And wold to god euery one of power and might woulde with litle childꝛen learne this lesso I wold the riche cobbe to fauor the poꝛe selp laboꝛer in the ieoperdous and paynefull wꝛastling of the lawe And I wold to god that ther might be indifferent spyckers set betwene thē, that is vpꝛight iudges to se the poꝛe man take no foule playe at the mighti mans hād. Likewise I wold

haue vsed in spiritual iudgements, whose courtes for lacke of sand be so slipery, that except a man bee the cõninger, he is lightly tripped and layde on the fower quarters.

¶ Whatsoeuer goodes, GOD doth to the send.

Kepe it, and holy shly do not it spend.

I am afrayde least some kepe this rule to straight, and obserueth it wt ouermuch diligence, for some there are that be suche hinchers and pinchers that they hadde rather breake their neck then spend one farthing more then very shame driueth them to do, and cease then. Other there are, that nede more then one suche good lesson. And they are those prodigal sonnes, who wil not sticke to spende their hole inheritance vpon a foule salow Queane, and to hasarde

lard & dice out at. vi. or. vii. their fa
thers purchase in one litle mōment
of an hour that he labored for in al
his hole life time, & thē must thei go
steale or take a staffe and a wallet
and go begge.

¶ Whether thou be in the state of
wedlocke or virginite.

Se þ thou kepe thy self in chastite
Great hede is to be taken, least this
vice of the flesh, þ is to say lecherye
do rain in þ tendre age of any child
or yongman, specially for that such
age is most prone & ready to suche
maner of vncleanes, & then reason &
feare lackinge, the weake flesche of
yong persons is sone by verye litle
temptatiō ouerthrowen: Yea let not
the eldres disdayne herof to learne
how to leade a life pure & immacu-
late, for þ filthy carrein & stēchious

rot

cotennes of carnal lustes

¶ In al thi busines take good hede
That thou apply them with
good spede.

The erneſt deſyre and prompte wil in a ſeruaũt or ſcholer is much regarded, for thereof it cõmeth, that be the matter neuer ſo harde, yet by diligence and good will it is eaſly broughte aboute, and with a good lucke ended: Wher as by negligence there is nothyng that ſpedeth or is wel brought to paſſe.

¶ If thou wylt proue to be a good ſcholer.

Be euer reding one boke or other

Longe lyke thou mayſt haue and many thynges mayſt thou by experience and practiſe lerne, yet peradventure in readyng ſome kruptkull worke thou ſhalt perceiue more wit and iudgement, then euer coulde by

experience

experience bee attained vnto, or by any man here after inuented, for asmuche as graces and giftes are nothyng so plenteous as they were in the beginnyng of the worlde when God did make manifest his wonderful power and might in the wittes of the Heathen, for the better instruction and confirmacion of the faith of the christians to come.

¶ What soeuer thou hast seen beare it in minde.

And forgette not thynges that be behynde.

Some are of that opinion that they thynk the perfectnes of learnyng to consist and be in the swyft and headlonge readyng ouer of many authors. There be also some parentes of like iudgement whiche thynk their sõnes to haue profited nothyng, if they be one yere in one

boke

boke or one dat in on lesso, but both these are far deceiued, for they profit in lernynge who dothe thorowly vnderstand what they rede, and the same so vnderstand, do fyrmely and surely faste in their perfect memory

Seke not in another hous what there doth want.

But prouide, that in thine owne be nothyng scant.

There is many a busye body that wil finde fautes in another mannes doynges, although he himselfe be in his owne matters most negligēt and ouersene. And suche doth often tymes geue better counceil to other men then they can geue vnto them selfes, But surely moost quietnes shalbe for euery man to haue to do in his owne causes, and to suffer o-ther men to haue their wyles and pleasures in their owne busines,

For blablers & intermedlers were

euer

euer causers of contencion and va-
riaunce. And many ther are þ mark
how litle meate another man hathe
in his dishe, but he findeth no fault
with his owne cold rost at home,

¶ Behaue thy self gently to euery
one.

And in felowshyp a good companiō

The behauior of a man or chylde
is much commended and excepted a
mong men of honest reputacion.
And more is he set by that is pore &
gentle in his behauior, and can play
the good Felowe, then is the riche
churle with his proud & disdeinfull
lokes. But that is a special grace and
greatly esteemed when that the no-
ble do humble theim to the felowe-
like cōpaigny of honest pore menne
for so did kyng Philip exhorte hys
sonne Alexandre to do, whereby hee
wanne the hartes of many a true
Subiect.

with

¶ Without a cause, be not thou angry.

Not for a trifle. driuen into a fury.

There is no man, except he be a very blockeheed, but he hath some motiō and passyon in him of anger and displeasure, seyng that no man kepeth his nature so cleane, but it is corrupte, either wt collor, fleame, or els with some other corrupte matter. And as it is more lyke a stocke then a man, not at all to be moued: So is it more nearer the propertie of cattes and dogges then men to braule & wrangle for euery wagging of a strawe, yea and some tyme vpon no occasyon: such is the waywardenes of many frowarde and weywarde weasels.

¶ Disdaine not the poze, no, nor yet skorne thou any body.

Nor

Nor for a
thy selfe more w
It is a wonderfu
some stately me
God hath indeu
gifte & qualyte
howe they abu
disdaynynge t
and felowes in
tion of Jesus C
al of vyle clave
same hath pron
returne. And th
much they passe
kes, the poorest wretch
by the hygh wayes syde.
¶ When thy neyghbou
len into misery.
Reioyse not, nor haue therin
felicyte.
To mocke and scorne at naughtye
packes & vycious lyuers, to cause

their leud-
unable lyfe is to be
it surely to see thy
ne in daunger of
, or other myſ-
ilde, thou haſte
e, then laughe
yſt and haſt de-
to chaunce vn-
e ſayeth Mar-
s wiſe.
ry man of natur,
others hurte and

thou may any thynge

to whom thou lendeſt, ſee
eware

There is choyſe and heede to be taken in lendyng and geuyng. For ſometymes a man may either lende or geue to hys owne hurte and the.

the borower may be made hys enemy, which pretended to be his frēde. Therfore to euery begger thou must not geue, nor to euery borower and crauer thou mayest not lende, but vnto a faithfull asker, or where wretched pouerty is, or vnto them that thou thynkest worthy, vpon whom a good turne may well bee bestowed, or els towardes whom thou bearest fauor and frendely affection, there stycke not to extende thy liberalyte and charyte, least pa[illegible] aduenture otherwise thou mayst be constrayned thus to say.

VVhen I lent I vvas a frende.
And vvhen I asked I vvas vnkynd
So of my frende I made my fo.
Therfore I vvy I no more do so.

¶ When thy clyentes matter is in tryall of iudgement.

Then stand fast at the bar and

be euer present.

I would to Christes passion euery Atturney, Outterbarrester, counceller, sergeaunt & iudge of the lawe wolde print in their vpright consciences this precept, into whose handes is cõmitted the right suite and plee of many a poore man, ꝑ which they sometymes willyngly (when they are of the contrary parte well bribed) and sometyme negligently (when of their clientes they are not largely and plentifully rewarded) let the matter growe to a nonesute or bryue hym to sue a commissyon into the country, where, by frendship and mastership the poore man betweene two stooles lieth flatte vpon the ground. And thus the poore mã is vtterly enbarred of his right, ether by the negligence of the atturney in callyng slackly vpon the

counsellers

councellers, or els by the councellers and sergeantes absentyng them selues from the court barre, or els the iudges themselues in deferryng iudgement, or at least waye by the corrupt fauoure of the countrey.

¶ Feastynge and banquettynge seldome do thou vse.

And them to haunt often, vttesly refuse.

Whether of these two thou customably doest vse, thou shalt bee sure to haue a readye displesure and hurte folowyng. As yf thou be a common feast maker, it shall weare the hangels of thy purse, and make thy lyuynge full bare, And then loke when all is spente, whyche of thy gestes wyll byd the to so many feastes agayne. Also yf thou be a common smelfeast, thou shalt by and by runne in ꝑ slaunder & infamy of a

pynchfyst and a common rauening dogge that thrusteth his head in euery mans pot, and lycketh of the creames from euery bodyes table. But nowe and then to feast thy frende, and thy frende to feast the, is the sygne of frugalenes & muche humanyte.

¶ Sleape quyetly, and take thy rest.

As muche as shalbe thought for nature best.

There are some suche sluggerdes whiche put so great delite and pleasure in slepyng, that they thynke the onely felicitye and happynes of thys lyfe to be to slepe, whereas they are in very dede dead ymages, & the lyuely pyctures of death. And ther saiyng is, we thinke no mā no hurte as long as we slepe soundely, although when they are wa-

kyng

kyng they can speake as cupl and as shrewdly as the worst.

¶ Whatsoeuer thou hast sworne with thy wyll.

Kepe thyne othe and thy promyse fulfyl.

Beholde Christians the preceptes of an Heathē, against our cullomable and dampnable othes and blasphemy that we vse. We may be ashamed that very infideles shall passe vs in godly conuersacion of lyuynge. Seynge vnto them was geuen no rule or commaundement. but suche as reason and nature dyd instructe them in. But howe oft haue we of God hymselfe cōmaundemēt not to sweare either in vaine, or to the mischeuous and naughty purpose of any thynge. Yea when we do, or be caused of right to sweare, howe lytle trueth and

creadence is theyr founde in oure othe? Verely none but periury abundantly. And in our promyses, be they by neuer so greate an othe made, we are craftie and slowe perfourmers, and subtyle dealers with our neyghbours.

¶ Drynke wyne, wyth temperatnes.

And in thy drynkynge vse no excesse.

It is not vnknowen howe many incommodytes hath and dothe dayly ensewe and folowe the great excessyue bybbynge and bollynge of wyne. Some of these swilbolles haue their eyes bleared and wynkynge. Some haue rotten teethe and breathe stynkynge. Some their faces emperled wyth rubyes and saphires of ẏ tauerne. Some blubchekes and puffed faces. Some gor

bellyes

bellyes and flaggynge stomackes. There be other that haue goutes, dropsyes, their lyuers cōsumed, yea their braine and wytte confounded and dulled. And wyll ye haue fewe wordes? They shorten their lyfe, marre their youth, hasten & bringe quyckely olde age, and many tymes to deyne deathe. And as for youth to drynke wyne, is none other, then where ther is a good fyre and heate, suffysyente, to caste in oyle to make the flame bygger.

¶ If thou wyle nedes fight, fight for thy contry.

And trye thy manhod agaynst thyne enemy.

There is many braggers and crakers, that wyl for euery smal trifle lay their hādes vpon their daggers and be ready to kyll godhaue mercy vpon his soule, whyle they are a-

monge

monge their owne nacion and shew their strengthe lyke valyant & puyssaunt champions in defendyng their countrie from forreine enemies: but then suche braggers wyll be readyer to crepe in at a benche whole, then to shewe their heades, or byde one stroke in a felde. There be also souldiers that wyll proffer themselfes to go a warrefare more for ꝑ lucre and vauntage of the spoyles, robberyes, and prayes taken of their enemies, then for the loue and affection that they beare towardes the safegarde of their countrey.

¶ Whatsoeuer thou heaerest, be it good or bad,

Do not hastely beleue it vntyl the trueth be had.

Suche is the nature and condycion of many one, that they thynke euery

euery tale of Robynhood and lytle Iohn to be as true as the Gospell. And of this sort are the cõmon people, who for lacke of reason & knoledge repoꝛte thoſe thynges that firſt commeth to their eares as thinges of very trueth, when ther is in dede nothing more further frõ the trueth. And hereof it commeth that tales, rumouꝛs, & tidinges be in ſo ſhoꝛte ſpace cõueyed into ſo ſondry and dyuers places and far coũtreyes. For yf euery man wolde take deliberacion and aduyſement vpon ſuche thynges, as are tolde theym. Newes and lyes wolde not runne a brode with ſuche ſhoꝛte ſpede.

¶ I thynke many matters wolde come to paſſe wel.

If firſt of thine owne ſelfe thou woldeſt take councel.

Many a man runneth from place

to

to place to seke helpe and remedy of his griefes and troubles, where as perchaunce yf he wolde somewhat depely ponder the occasyons of suche vnquietnes in his owne mind and conscience, he might with lyght cost and lesse paynes, redresse and amende suche hys troubles and displeasures, and neuer set steppe oute of hys owne doore. It is good therfore first to counsel with the fampyler spyite of a mans owne mynde and there see whether any further remedy be to be sought for, or not and so accordyngly to procede.

¶ If thou muste nedes other mens councell take.

Be sure to folowe the best, and the eupl forsake.

Thou must not take euery man to be thy counseller, neither euery mans councell is not to be folowed, but that

that councell muste thou chiefly stycke vnto, by the which thou shalt get spedy and sure remedy of thy busynes. For many there are that can geue councell, but fewe geueth councel profitable for their clientes, and many turneth their councell to their owne commodytes and profites. As wytnesseth the tale of Esope, wher the Crowe counselleth the Egle how to breake hys coccle, by flyenge vp an hyghe, and letting the coccle fall downe vpon the heard stones, whose councel when the Egle had folowed: the coccle letten fal & brast, was by ỹ same Crow cõueied cleane out of ỹ Egles sight.

¶ Eschewe harlottes and queanes company.

And to vertuous lernynge thy selfe apply.

There is no better meanes to re-

straynе

strayne and kepe in youthe from the wanton and voluptuous lust of the frayle fleshe, then ernestly to occupy thesame in some vertuous and godly exercyce. And of the contrary part the onely prouoker, tyckeler, & setter forwarde of fylthy delytes, is sluggyshenes and ydle wanderyng of the mynde, who beynge destitute of all good and honest occupacion, draweth bryttle fleshe to his mooste corrupt & stinchyous lustes and desyres So that one Egistus demaũdyng of the goddes vpon what occasion he was made an adulter Answere was made him. Mary thou wert euer slouthfull and ydle.

¶ Whatsoeuer of the shalbe demaunded.

By trueth alwaye, let it be answered.

In all ages, and in all degrees,

lyenge

lyenge is a vyce moost odious & detestable and contrary to the profession of chrystianite: but yet moste especially in a noble mannes childe. whiche shulde be the myrroure and example to the baser sorte: lyenge is abandoned as a thyng chiefely dishonozyng and dystaynyng his nobilite. There is no man þ knoweth what a thefe & a lyer meaneth and what their qualites be, but will with al his hart be ryddo of a lier to take a thefe, for of the thefe he maye beware, of the other he cannot.

¶ To good men be thou alwayes beneficial.

And vnto kynde persones be thou euer lyberal.

It wolde greue the to bestowe thy benefytes, to haue no thynge for them agayne: but howe muche moze wouldest it greue the not onely

to

to lese thy good turne, but also to
the same, to be requyted and recom
pensed with a shrewde turne, and to
haue for thy kyndnes and good wil
a churlyshe pranke or shroude touch
playde the: As thou shalt be sure to
haue, yf thou do good for a choyle.
Therfore yf thou loke to haue good
of thy benefytes bestowed, bestowe
them vpon good men, vpon suche
whom thou knowest to haue kynd
heartes: can beare in minde who
haue done the good in tymes paste.
¶ Be thou no common checker
nor rapier.

Nor of other mennes dedes, a
sauey depryuer.

Good it is, yea and Christianlyke
to monishe and warne one an other,
when any thynge is amysse: but
to raple at, shorne at, disdaynefully
to rebuke, or arrogantly to

checke

check and taunt one another, is not onely vnbeseming, but also farfrō the part of any good men, in whom any morsell or crum of honestye or ciuile behauyour doth abyde. And what shall I doubte any thinge at all to exempt them out of the numbre of men, & numbre theym emonge the moost saluage & brutest beastes that be, the whiche haue any suche condicion. For they are the disturbers and breakers of al good order and vniformite, of al peace and trāquilite.

¶ In what estimacion soeuer thou be in.

Lose it not, but study more to win

A good estimacion and name passeth a nūbre of riches, insomuche ꝑ the preciousnes of it, surmounteth the value of the goodes of the hole

worlde, and no treasure is to be compared with it. What strong boltes and Lockes, what Bulwarkes, munimentes and defences, what vigilant and watcheful keepers ought we then to sette aboute this incomparable treasure? And specially bycause the losse of it can very hardely be gotten agayne: And seldome it is sene to be recouered, and to like dignite and fauour to be restored.

Let thy iustice be indifferent, and thy iudgement right.

Iudge wrong to no man, by power or might.

Oh Cato Cato: if that thou couldeste marke and espie this faulte in the iudges and iustices of thy tyme when onely the law of Nature and reason ruled, and not the feare and knowledge of God: what woldest thou

thou nowe saye, if thou shouldest be holde what false accusing, what vniust pleading, and according to the same, what most false condempnig is of pore sely Soules and very innocent persons?

¶ If thy father and mother, be displeased with the.

Winne them agayne, by patient humiltie.

Although thy father and mother do chasten the somewhat sharpelye and extremely, yet it shall not be thy parte for to behaue thy selfe Stubburnely or frowardly agaynst them or els to go about by any meanes or wayes, how to exasparat them, and to minister more occasion of displeasure: but with meke, mylde, and gentle wordes, to molyfye, Vacifye, and qualyfie their angre. For nature abhorreth in ẏ very brute bea-

rest, that the yong one should resist or be in any thing displeasaunt vnto his damme, no not in the fiers Wolues and Tigres, or in the venemous serpentes.

¶ If thou receiue of any manne a benefite.

Remembre with like kindnes, the same to requite.

I do iudge him worthy to whom not onely any good turne ought to be geuen at any time after, but also to whome greate vnkindnes ought to be shewed, the which will not knowledge him self to haue receiued a benefite at his frendes hādes or doth by negligence or ouersyghte forget to requite and repaye when he is able, like kindnes as he had in his necessite and nede receiued.

Surely many there are that remēbreth very wel what they do for o-

other.

oher men, but what other men doe bestow vpon them, that is quyckly forgotten or slowly remembred and nothing at al requited.

¶ Stande at the barre, herken what is there saide.

That thou mayest learne, other mens matters to pleade.

A very notable science and a lernynge muche estemed was the lawe in the tyme of Cato, so that ẏ nerte & the spedyest way to promotiō was then to haue a perfect sight in the lawe. And euen in these our dayes it hath no lesse, yea rather more auctoritie, and is had in farre better estimatiō Therfore this precept of Cato may be well Marked of the youth of this Realme, who wylleth and exhorteth them to the knowlege of the lawes, not for to auenge his owne wronges, with extreme suite,

and not for to worke iniury & to do displeasure: but to maintayne right to help the nedy, and poore fely creatures to their true possessions and inheritance, to se Iustice ministred, and trus causes alwaies preferred.

¶ Such gift and qualite, as God hath to the lent.

He that with discretiō it be spent

If God haue indued the with mā hoode and corporall strength, thys gyfte is not to be turned into the vse of auenging euery iniury and displeasure, not to quarelynge and fyghtynge for euery lyghte matter, not to bloudshedynge and manslaughter, but to the defence of thy prince and countrey, to the mayntaynaunce of thy wife and childzen, by doynge suche labours and occupations as thy strengthe maye well susteyne and beare, yea in whatsoe-

uer

ther gifte and qualitie thou doest excel, it is not to be vsed for any forceable oppression by myght, nor for any deceitfull detraction by gile and pollicie.

¶ Temper thyne angre, & refrayne thy displeasure.

And the same to auenge, take respect and leasure.

His councell was heretofore not to be angry for euery waggyng of a strawe. And now his further and better aduise is, in no case to be offended, or displeased, but then to punishe and then to auenge, when anger and malice doth not blynd reason and expel godly Charite.

¶ At the toppe and scourge let thy play be.

And from the dice, se that thou flie.

The toppe and scourge is a play moost agreable and welbesemynge for children, dicing was of an euell reporte and much abandoned amõg the very heathen and gentiles.

¶ Do nothing according as thou art of power and might.

But let thy doinges be of iustice and right.

What can there be more appertaynyng to a very tyrant then for a man put in authoritie, to haue only a respect and regarde what he is able to do, and not what thynge becommeth him, or is lefull for hym to do. And in suche a person maye wel be verified the sayyng of the poete.

For reason true and iust,
Standeth his owyne wyll and lust

¶ Thy inferior do thou not dis-
pise.

Neither yet him refuse in any
wise.

To beare either hate, displeasure
or disdayne to a man, beyng of lesse
habilite and power then thou thy
selfe arte of: is a very euident signe
& most manyfest token of a proude
arrogant and presumpteous minde
and not of a lowly and kinde hart.

¶ In other mans goodes do thou
not craue

And by vntruth, desire not them
to haue.

There is no one thing that doeth
more manifest and declare the bric-
kle and fraile nature of mā thē that
he careth neyther what, nor whose
gooddes they be, nor by what mea-
nes he haue them, so that he mai get
them once to be his owne.

¶ Loue thy wife, with a true affection.

For at all saies, she muste be thy companion.

I would it is to se the diuers affections of men in choosing and hauing of wiues, but this one thynge remembre that thow oughtest to take thy wife of loue, and neither for goodes nor beaute, and then louingly to vse her, remembring that of.ii. ye are made but one body least it be sayd emong vs.

Emong the Heathen, Matrimony vvas vvel estemed.
And emong vs christiās litle regarded

¶ Instruct thy childzen, to vertue & vnderstandyng.

And in ignorance and blindnes let them not be wandring.

I do not onely meruayle, but rather wonder what phantased follye reigneth

reigneth in the heades of many fa-
thers the whiche either alltogether
withholde their Chyldren from the
education and bringinge vp in ho-
neſt Diſciplines and knowledges
or els will ſet them to no other ma-
ſters, but to ſuche as may & can ten-
drely, yea, rather wantonly & negli-
gently inſtruct them and teach them

¶ Loke what thou doeſt make vpō
other.

Be not agreued in thy ſelf the ſa-
me for to ſuffre.

Such meaſure as thou makeſt ſuch
loke thou receiue agayn.

¶ When thou art ſitting at thy
meate and table.

Of diuers and many thinges, do
thou not bable.

Talke litle, and let it be with ad-
aduiſement.

¶ Let euer thy ſtudy and endeuer be

about

About that that is iust and honesty
Endeuour your selues with an
verest desier and diligence to folow
and do those things wherof cōmeth
no rebuke, shame or dishonesty.
¶ No mans loue haue thou in dis-
dayne.
But euery mans good wil, ende-
uer to obteine.
All meanes and wayes are of a
quiet hart and minde to be sought
how to auoyde the displeasure and
hatred of the least child that goeth in
the strete. Forasmuche as there
is nothing so precious
as loue, and no man
doth possesse
better ri-
ches.
then he that hath
the loue of ma-
ny.

THE PRECEPTES OF CATO

with ānotacions of D. Erasmus added therunto.

Cato. i.

SYTH THAT GOD is a spirit as wrytinges do testifie Then with pure minde, honor him effectoully. Erasmus

The common people did recken that God was pleased with sacrifices of beastes and with such exterior workes. But in asmuche as God him self is a spirit incorporall therefore it is mooste likely that he delyteth in suche thinges as he himself is. And therefore ought he chefly to be honored in purite of harte.

Cato. ii.

DElight not in slouth, but from slepe sone arise.

For

For rest and idelnes is mother of al vice.

Erasmus

Seing as Plinie sayeth: that our life is but a waking time, than lose not that time by slepe, considerynge also that slouth is noiful both vnto the body and vnto the soule.

Cato.3.

¶ The chief of al vertues is, thy tong to represse.

He is next vnto God, that wil cā hold his peace.

Erasmus

The chiefeste of all vertues is, to refrayne thy tong, and to speake no thing vnaduisedly, for God the father of all wisedome, speaketh but seldome, and that is necessary, therfore he is accompted next vnto god which can ordre his speche by suche discretion.

Cato

Cato.4

Be constaunt in thy sayeng and do not contrary.

A foule vice it is with thy selfe to vary.

For nedes thou must another offend.

When with thy selfe thou doest contend.

Erasmus

He that is repugnant to himselfe can neuer agree with other. And hee that doeth not ordre his life accordyng to some rule or ordre, is not mete to kepe any mans company.

Cato.5.

Yf thou considre wel in thy minde

The fash on of menne, thou shalt truely fynde.

How euery man, other doth defame.

For there is no man, that lyueth with

without blame.

Erasmus

All menne lightly marke other mennes faultes and loke not vpon their owne. And yet there is no mā but and yf he were wel tried, there myghte bee spied ynough in hym, wherfore he mighte iustly be blamed

Cato. 6

¶ Yf thou haue a thing though thou loue it neuer so wel,
And if the hauing therof shoulde the offend,
Rid thy handes of it by my coūcel
For, for a profite thou must some tyme thy mony spend.

Erasmus

Sometime it is expedient to depart from those thinges ẏ we dearly loue, if there be ieoperdy in the keping of theym, as to geue golde and Siluer to saue thy life, and to

for

ſuche thynge as doth perteine eyther to hys honeſty, or to his profite.

Cato. 10.

¶ Sprue not with wordes, but rather holde thy peace.

Agaynſte them that of wordes neuer wyll ceace.

For to many men, is geuen the gifte of ſpeche.

Yet diſcretion with them, perhappes is for to ſeche.

Braſmus.

Yf thou argue with wyſe menne thou ſhalt not nede to ſpende many wordes. But if thou medle with a foole, thou ſhalt neuer haue done.

Cato. 11.

¶ Loue other ſo that vnto thy ſelfe thou be a louyng frende.

Lyue wyſe bee good vnto good men, leaſt thou come to an euil ende.

Braſmus.

Do so to thy frendes that thou be most frend vnto thy self, & so do for other, that thou lacke not thy selfe.

Cato. 12.

Be thou no forger of tales that be newe.

From all suche thynges, loke that thou eschewe,

For it neuer hurted man to be in peace.

But it doth hurte oft, to put ths tongue in preace.

Erasmus.

Spreade no tidynges nor tales among the people, for often tymes he that so doth, hath cause to repet.

Cato. 13.

¶ Make no promise vpon trust of other men.

For therby thy credence thou mayst happe to spyll.

For it is the fashyon of many now

nowe and then.

¶ O promyse muche more, thē they wyll fulfyl

Erasmus.

That which thou hast thy selfe thou mayste be bolde to promise, but yf thou trust to another mans worde, thou mayst chaunce to be deceyued, for it is the condycion of many men, to promise more in a day, then they wyll fulfyll in a yere.

Cato. 24.

¶ Yf one to thy face do the laude and praise.

Be iudge vnto thy selfe, of that thynge that he says.

For thinke thou neuer, that another man.

Can knowe the better, then thy selfe can.

Erasmus.

Beleue not him, that so wyll flatter

the, but searche thyne owne co
science and se whether it be so or
And yf thyne owne conscience sh
we the that thou arte farre of
then he maketh the, then beleue h
him, but beleue thy selfe.

Cato 17.

IYf a good turne, vnto the b
wrought.

Spare not to vtter it, bother
least and most.

But if vnto another, thy selfha
done ought.

Se in any wise, therof thou mak
no boast.

Erasmus.

Yf thou hast done a good turne v
to another man, it is not thy honest
to speake muche of it, for that in
maner is halfe a casting in the teth
vnto hym, to whom thou hast don
it. But yf thou hast receiued an
benefi

benefite of another man, yf thou speake much of that, it is a token of thankfullnes.

Cato. 16.

When men be olde, they vse ofte to tell.

Of there dedes passed, ether good or bad.

Therfore in thy youth, order thy selfe so well.

That of thy dedes to speke then, thou mayst be glad.

Erasmus.

Olde men that haue seene manye thinges in their tyme, vse ofte to speake of suche thinges. And therfor we ought so to direct our youth that we may speake therof in oure age to our worshyp and honestie.

Cato. 17.

Caoke to.

¶ Though that men do speake or mutter preuely.

Whatsoeuer they say, care not thou a sye.

But he that is gyltie, in any maner thynge.

Thynketh that onely of hym is all their whysperyng.

Erasmus.

Although ỹ see men speake softely, or rounde to other. do not by and by imagen that they speake of the, for that were a token that thou wer gyltie in some faute.

Cato. 18,

¶ When thou art in wealth and prosperite.

Beware of the daungers of aduersyte.

Nor trust not fortune her chaũces

are

are so lyke.

For the begynnyng and endyng is not alway lyke.

Erasmus.

When thou art in most prosperyte, then beware of aduersyte, for fortune vseth euer to chaunge, and of a ioyous beginnyng, chaunceth a lamentable endynge. Therfore, when thou arte in most wealthe, then oughtest thou most to premedytate, howe to take aduersyte, yf it chaunce to come: least yf it sodeinly chaunce to the, thou be not therwith myserably oppressed.

Cato.19.

Syth this lyke is vncerten here, that we holde.

And dye we must nedes, we can no other chose.

To trust to anothers death the
be no to bolde.

For it is euil lokyng after dea
mens shoes.

Erasmus.

Thys lesson is good for heyres
executours for thei gape after othe
mens deathes, for many tymes i
cōmeth to passe, that they that lok
after other mens deathes, be the firs
that dye, albeit that they be farr
yonger and stronger then the other.

Cato. 20.

¶ Yf thy pore frend geue the ough
be it neuer so smal.

Receiue it gladly, and thanke him
there withal.

Erasmus.

A gyfte oughte not to be estemed
accordyng to ẏ value onely, but ac-
cordyng

cordyng to the mynde of hym that gaue it, for we read of dyuers princes that haue receyued sometyme a lytle water or an appell, or suche a smal tryfle, aswell and as benyngly as though it had ben a greatter treasure.

Cato. 21.

¶ Yf thou be in pouertie, se paciently that thou take it.

And thynke how, into the world, thou camest al naked.

Erasmus.

Yf we cōsyder how nature bryngeth vs all naked into the worlde, we may therby perceiue that ryches is not our owne, nor dothe, not of nature belonge vnto vs. Yf ẏ shuldest lose a membre or a ioynte, thou haddest then a cause to be sory therfore

foze, ꝑ haddeſt loſte them ſomewha
of thyne owne: but ꝑ thou loſe th
gooddes, neuer ber thy ſelfe ther
foze, foz as cõcerning thoſe thinge
that a man may ſay is hys owne
the pooze man hath almuche as
hyng, wylt thou know truely wha
thyng thou mayſt call thyne owne
Remembze what thou haddeſt wh
thou waſt bozne, and that is thyn
owne and no moze.

Cato. 22.

¶ Of death hardly, be not to much
diſmayde.

Foz ſure we muſte all, nedes fo
lowe the trace.

But he that of his death, al waite
is akrayde.

Loſeth of his health, in the meane
ſpace.

Erasmus.

He that so sore feareth his deth can therby neuer the sooner escape it, but besydes that he looseth hys health. and the lyfe whiche he hath: for to lyue alwayes in suche agony, it were as good to haue no lyfe at all.

Cato. 23.

IYf thou haue done good vnto one before.

And he haue not the gentlenes to thanke the therfore.

Blame not hym for his vnfrend lynes.

But for suche men, hereafter do thou the lesse.

Erasmus.

There is nothyng more greuous then an vnkynde frende, whiche, yf it so chaunce the, yet that ought not

not to be imputed to God as tho-
ughe it were hys faute, for som
men vse, that if they be not rewar-
ded for their dedes (according to
their mindes by and by) they blam
God as thoughe he were vniust, a
yet the faute is in them selfe, tha
take no hede for whom they dyd
good vnto.

Cato. 24.

¶ The good that thou hast, spend
it not to fast.

For feare least, thou chaunce to
lacke at the last.

Therfore to thy substaunce, loke
thou take good hede.

And reken euermore, that thou
shalt haue nede.

Erasmus.

Euer kepe sumwhat in store, for
fan

fere of lackyng another daye, and trust not two muche vnto thy selfe, but euer reken that thou mayst wel ynough come to necessite in thy age.

Cato. 25.

¶ Yf thou be disposed, for to geue or lende.

Many promises therof, loke thou do not make.

For where thou countest, to bee taken for a frend.

They wyll then say, thou canste nought do but crake.

Erasmus.

I man oughte neuer to promyse more then he can performe. And to make many promises of that which he will not performe, is but craking and boastyng, and no good maner at all.

Cato. 26.

He

¶ He that wyth hys flatteryng wordes doeth fayne.

For to be thy frende, and yet he is not so.

Wyth the same sauce, serue hym so agayne.

For wyth crafte, to begyle crafte it is but well do.

Erasmus.

Vse gyle with him that vseth gile to the, for it is better to entertaine suche a fayned frende wyth fayre wordes, then vtterly to make hym thy enemy.

Cato. 27.

¶ Truste not him that hath a faire tongue.

For lyghtly it is a sygne of great discreyte.

For the fouler wyth hys fayned longe

Deceyueth

Deceaueth the birdes, and, bringeth them to the bayte.

Erasmus

The fayre speakers be euer to be suspected, not yet esteme men accordinge to their fayre wordes, but according to theire true dedes, for he that speaketh fayre goeth about to deceiue the. And remembre that by such dissimulation are the pore byrdes begiled. And so likewise by flastery is many a man disceaued.

Cato 28

Yf thou haue many children vpon thy hand.

And lakest goodes wherwith thei may be found.

Learn them some science wherby they may.

Help theim selfes therwith another day.

Erasmus

Science serueth not onely in euery countrey. but also it healpeth in enery fortune. Therefore it is a sure conclusiō, that wheresoeuer thou come, yf thou haue science ye shalte therwith be able to gette thy liuinge But now a dayes many people bringe vp their children like Lordes sonnes, whereby they be brought vp in slouth and idelnes. Furthermore, that whiche he here saythe to poore men, that wolde I councell princes to do, to bring vp their Children in some craft or science, whereby they should attayne a double profite, for first when youth is vsed to be occupied, it hath the lesse leasure to lerne vice, and another is that if fortune shoulde chaunge and bring them to pouertie, as it is possible to be sene: yet then they shulde not be compelled

led to begge, nor to get their liuyng vnhonestly.

Cato. 29.

¶ What other men set most by, let it be vile vnto the.

That other men set least by, esteme it best of al.

So to thy self, thou shalt no nygard be.

Nor other men shal not the couetous call.

Erasmus

Dispise thou, that other men delight most in. And set by ꝑ, that they set least by, so shalt ꝑ not be a nygard to thy self, for that ꝑ a man setteth not by he forseth not how soone he spende it, nor other menne shall not think the to be couetous, when thou doest not couet nor art not greadye of suche thynges, that they would

fayn, so

so rayne haue, for comenly the peo-
ple set muche by riches, & care lytle
for vertue learning, for euery thing
is valued according as mens myn-
des list to take it, but be thou of con-
trary iudgement to the cõmon sort,
as for example: The moost parte of
people esteme Phelante, and Par-
tryge to be a very deinty Dishe, but
esteme thou them but for grosse. and
reckon thou that Egges, milke and
cheese be ỹ deyntiest meate, that thou
canst fynde. And so thou shalte lyue
a pleasaunt life thy selfe, sythe thou
hast that, which thou semest best, nor
thou shalte neuer care to take other
mens pleasures from thẽ, insomuch
as ỹ accomptest thẽ nought worth.

Cato. 30.

¶ That thyng which in another
thou art wont to blame
Be welware that thou offend not
in

in the same.

For it is very shame, when a man wil preache.

Yt that his dedes, agaynste hys wordes do teache.

Erasmus

It is a foule faute for a man to blame an other for suche thinges as he himself most vseth, for the sinfulnes of the preacher mynisheth greatly thautthorite of hys worde.

Cato 31

¶ Yf thou require oughte, se that thy demaunde be,

Acording vnto right, and to good honesty.

For doubteles, he were a very fole in dede.

Such thinges to demande, as he ought not to spede.

Erasmus

Euery man is not to be required but he that in maner ought to graũt thy request, nor euery thing is not to be craued, but such thinges as a mã may aske with honesty.

Cato. 33,

¶ Forsake not those thinges which thou knowest of old,
For thinges which thou west not know.
For of that thou knowesse thou must be sure and bold,
But of such as be new thou canst be nothing so.

Erasmus

Chaunge not the old for the new neither thy olde frende for a new, nor thy olde trade of liuing for a newe which thou knowest not, for ỹ whiche thou hast alredy tried, thou canst tell

tel how to vse them. But as for the newe thou wotteſt not howe they wyll proue, for often it happeneth, that thoſe which at the beginninge ſeme very good, in the ende wil proue the contrary.

Cato.33.

¶ Seyng how frail the life is that we haue.

And through howe many ieoperdies daily we runne.

Euery day that thou haſt eſcaped wel and ſaue.

Accompt it firme and ſure, that it is well wonne

Eraſmus

Seyng our life is ſo vncertayne and ſubiecte to ſo many daungers, we may reken euery day wel wõne þ we haue freely eſcaped, for ther paſſeth vs no day, in which we might

not haue chaunced to die, nor we had neuer no warrant of our life, Therfore seyng there hāgs so many ieopardies ouer vs, it is meruail that we escape any day.

Cato. 34.

¶ Though thou of thy power maist haue al thy wil.
Folow it not alwayes, but some time geue place,
For of thou of gentleues, wo other mindes fulfil,
So shalte thou beste standē, in thy frendes grace.

Erasmus.

¶ Thys saiyng is as true as can be for if thou sometime breake thy owne wil & folow other mens mindes thou shalt acquire great beneuolence But some bee so stiffe minded, that they will contend and striue wyth

their frendes, and that for a matter of no weyght, I had rather be at vtter defyaunce with his frende, then ones breake his wilful minde.

Cato. 35.

¶ As thou woldest that other men shuld geue vnto the.

So to geue to other thou muste contented be.

For such mutual benevolence euer
Causeth men in frendshyp long to perseuer.

Erasmus.

Frendeshippe must be vsed vpon both sides, for as the common prouerbe sayth:

One good turne asketh another.

Cato. 39.

¶ Beware that thou engendre no debate.

Kyndle no malice betwixt thy frende and the.

For wrath engendreth strife and hate.

And concorde euer causeth loue and charite.

Erasmus

Be wel ware, thou fal not out with thy frend, for suche dissention breedeth greate hatred, therefore to thy frend thou oughtest to vse al gentlenes.

Cato. 37.

¶ When thy seruauntes offence doth moue the vnto ire.

Loke that with discretion thou moderate thy fier.

Erasmus

Beate not thy seruant in thy angre, for yt can do nothing well.

There

Therfore first tempre thy wrath, as a Philosopher sayde once to his seruant, I were not angry (q he) I wold surely now walk thy cote And so vpō a time Plato was angry with his seruante, he toke vp a staffe, one asked him what he wolde do: Mary q he, beate this intemperate person, meaning himselfe, that was so ouersene by anger.

Caco .38.

With patience & sufferance wo thou thine enemy winne.

And conquere him, not by force and violence.

For amonges all other vertues that here bene.

Patience euermore hath the preheminence.

Erasmus

It is one of the chiefest vertues to suffer thine aduersary, when thou

mayst

maist ouercome him, for amonge
al vertues, that is one of the grea
test.

Cato. 39.

¶ If thou with thy labor hast got
ten ought at al.

In spending therof be not to pro
digal.

But if that thou laboure, to an
euel entent,

Those goodes so euel gotten must
nedes be euel spent

Erasmus

Yt is good to labour and gett to
haue wherwith to liue honestly,
for he that truely so getteth his ly
uyng, lyghtly neuer falleth into ne
cessitee, but he that laboureth for the
intente, that he wolde after lyue the
more prodigally, may sone be oppres
set with pouertee.

Cato

Cato.4o.

¶ When thou art welthy, make good chere.
But se vnto thy self, that thou be most nere.

Erasmus

When thou art riche, spend some of thy riches vpon thy frendes, but yet spend so, that thou lack nothing thy self another day, and be a frend to thy frende, but yet se that thou most of al be thine owne frende.

The end of the firste boke

THE .II. BOOKE OF CATO.

Cato.

IF thou wolde
learne how to t
the ground.
Virgil wil th
teach, the feate
husbandry.
The property
of herbes, in Water may be found
Also the Romaine warres, Lucan
doth verifie.
And in declaring loue, Ouid be
reth the mastery,
But if thou list to lerne wisedom
and Sapience,
How to gouerne thy life wel and
vertuously.
Drawe nere then and harken to
to my sentence.

Erasmus.

Euery diuers author teacheth
di

diuers thinges. as Virgilin his booke of Georgykes, teacheth the feacte of husbandry. Mater the Poete writeth the property of all maner of herbes, Lucan writeth of the ciuil warres betwixte, Cesar and Pompey. Ouid teacheth of all matters apperteininge vnto loue with her dalian-e. But if thou lyst to learne the craft or science how to liue well and vertuously, than rede this litle boke whiche teacheth the no trifling matters, but the very way and meanes of vertuous liuing and high perfection.

Cato. 2

¶ Do good to strangers euer, by mine aduise,

For in so doyng, thy honesty shall arise.

For why: it is a farre better thyng,

thing,

For to haue frends, then to be kyng.

Erasmus

We oughte not onely to do fo our frendes, but also sometime to dooe for strangers, and to endeu our selues to get their benyuolenc for it is better to get the many frendes then to winne a whole kingdome, as for a kingdome a man maie lose, but a frende wil healpe a man in his necessete. And surely thos persons shall be more stedfast vnto the, that thou winnest with gentlenes & benyuolence, then those which thou constreinest with power and myght.

Cato. 3.

Let god alone wt his secretes a

Na

Nor of the heauen, enserche not the priuitie:
For lithe thou arte, but a manne mortall:
Medle with suche thynges, as mortall be.

Erasmus.

As Socrates writeth, that whiche is aboue vs, belongeth not vnto vs. Wherfore this author here willeth, that wee should leaue the high studie of naturall Philosophie, and studie those thynges, whiche belong vnto our awne life, as to vse good and vertuous waies, and to pourge our myndes, from all euill affectes.

Cato. 4.

The feare of death, hardely let it passe:
For he maie be called, well a very Asse:

That of his death, is afraied so sore:
That he can take no sport, in his life therefore.

Erasmus.

The same sentence is in the firste booke, he that is euer in sorowe for thynkyng of his death, doth folishely, for firste by his feare he cannot amende it, beside that he loseth all the pleasure of his life in the meane while.

Cato. 5.

As long as thou art in thy angry moode:
Beware thou striue not, with no maner wight:
For in case thy witte bee neuer so good:
In thy wrathe, thou shalte not see the right.

Erasmus.

Erasmus.

Pyrrhus is wonte to warne the young Soldiours, that thei bee not angery, then muche more ought thei to auoyde anger, that shall dispute any cause, for he that is without anger, shall the better iudge. And on the other side, anger blyndeth the right iudgement of the mynd.

Cato. 6.

Laie out thy money gladly, in the tyme of nede:
For sometyme thou must spende, if thou wilt spede.

Erasmus.

That cost whiche must nedes bee doen, do it with good will, seme not for to grudge at it, for sometyme a man must needes do some cost, as at feastes, Burynges or weddynges, and also vpon thy frendes.

Cato.7.

Flee euer from thynges, that be to hye:
And be cõtent with a meane estate
For surer are the Shippes, whiche in the Riuers lye:
Then thei that bee sailyng, in the Sea so greate.

Erasmus.

A meane fortune is surer, then is a high estate, like as the Shippes be surer, that are in the small Riuers, then thei that bee tossed vp & doune in the mayne Sea.

Cato.8.

Beware to thy felowes, how thou west shewe:
Any of thy actes, that maie putte thee to shame:
For that whiche no man, but thy self west knowe:

In

In diſcloſyng thereof, let no man thee blame.

Erasmus.

If thou haſt wen amiſſe, make no boaſt of it, and if thou do any thyng whiche thou wouldeſt bee aſhamed to haue it knowen, let not other ſe it nor knowe therof. But in thy doyng any ſuche thyng, loke that thou bee prudent and ſecrete therein.

Cato. 9.

In thy mynde, neuer thynke that thoſe:
Whiche be wicked ſhal euer ſcape free:
For though for a tyme, that it bee kept cloſe:
Yet at the laſt, it ſhall open bee.

Erasmus.

Thinke not that the wicked ſhalbe vnpuniſhed, for thei maie well for

a tyme hide their wickednesse, but at length it will bee knowen, for tyme at the last openeth euery thyng.

Cato.10.

Though that a manne, of stature be but small:

Yet for all that, contempne hym not at all.

For though to a manne, nature strength denie:

Yet oft woth she helpe hym, with might and policie.

Erasmus.

Despise not thine enemie, though he bee but small of stature, for many a tyme, he that is weake of strength, is of greate witte and sapience. And therefore we must not esteme a man accordyng to his robustiousnesse of the body, but accordyng to the clearnesse of his vnderstandyng.

Cato.

Cato.11.

Striue not with hym that is a-
bone thy might:
But for the reason, geue hym the
masterie:
For he that sometime is ouercome
in fight:
Another tyme again, getteth the
victorie.

Erasmus.

If thou perceiue that thou hast to
doo with hym, that is stronger then
thy self, then geue hym ouer a while,
and suffre hym for a season, to haue
the victorie, for another tyme maie
come, when thou shalt tre euen with
hym again, for oft it chaunceth that
he which tofore was ouercome, maie
haue afterwarde the vpper hande,
and sometyme the weaker ouercom-
meth the stronger. But some bee so

stiffe harted, that either thei will winne all, or els lose all at once.

Cato.12.

With wordes with thy frendes strive not at all:
For greate debate riseth, of wordes that be small.

Erasmus.

He taught thee, the same lesson before, whē he warned thee, that thou shouldest not strive with thy frendes for somtyme for a fewe wordes, thei that wer frēdes fall at great discord.

Cato.13.

Labor not to knowe, thy fortune or destinie:
By crafte, or els by some Nicromancie:
For loke what thyng, is ordeined thee vnto:
Without thy counsaill, God full well

well can it do.

Erasmus.

Inquire not to knowe thy destenny, neither by witchecraft, nor by other vnlawfull actes, for God will not haue a man to knowe his secretes, nor yet calleth he thee to cõsail, whē he ordeineth any thyng to thee. And if his will wer that thou shouldest knowe it, he would then haue called thee to counsaill therein.

Cato. 14.

Be not to pōpious in thine estate
To cause other to haue enuye thereat:
For though enuie, no harme to thee can w:
Yet thou werte as good, to haue their loue as no.

Erasmus.

Go not to proudly, nor shewe not

thy selfe so stately, to cause other t
haue enuie at thee, for though the
enuie cannot hurte thee, yet it is
displeasure, to haue the euill will o
menne, and it is a greate comfort, t
haue the good will of men, thoug
there come no profite thereof.

Cato. 15.

Be thou of mynde, bothe constant
and strong:

Though in thy cause, the Judge
do thee wrong.

For surely thy aduersarie, shall
not long possesse:

That whiche he winneth, by such
vnrighteousnesse.

Erasmus.

Be not cleane discomforted, if thy
aduersarie ouercome thee in the law
by vnrighteous Judgement, for su
rely, he shall not long enioye it, for

God

God shal rekoyme suche wicked iudgement.

Cato. 16.

All displeasures, bekoye paste and gone:

Out of thy mynde, see that thou do cast:

For it is the condicion of an ciuill one

Olde malice to remember, that is doen and past.

Erasmus.

If a concord and a louyng ende be once made, thou oughtest to forget, all the old debate, for when the cause is once determined, then ought also the malice to be finished, for he that dooeth otherwise, is alwaie called a man of a Dogged mynd.

Cato. 17.

Praise not thy self in any maner wise

wise:

And to dispraise thy selfe, is a foule a vice:

For either of theim, from reason are farre wide:

And often to vse theim, is a signe of pride.

Erasmus.

Neither praise, nor dispraise thy selfe, for in doyng of either of them is a signe of hym that coueteth vaine glory, for he that doth dispraise hym selfe, doth it because he would haue other men to praise hym.

Cato.18.

Spende measurably thy goodes, that God hath sent:

For that whiche was long in getyng, full sone wilbe spent.

Erasmus.

Whē thou hast substaunce, wast

it not so sone, for a thyng is euer sonner spent then gotten.

Cato.19.

Set a side wisedome, when tyme requireth it:

For sometyme to plaie the foole, is a pynct of wit.

Erasmus.

Sometyme a man muste set aside grauitie, as in spyces & plaies, wher somtyme a man must geue ouer wisedome, and plaie the fooles parte, and specially emong fooles, a man must plaie the foole, and yet shal not bee a foole in deede, for it is an high pynct of wisedome, for a man to apply hymself, accordyng to the tyme.

Cato.20.

Flee coueteousnes, and also from prodigalitie:

For neither of them, agreeth with honestie.

honestie.

Erasmus.

Prodigalitie and coueteousness be twoo vices, whereof either is re pugnāt vnto other, therfore, he tha will haue a good name, must eschew them bothe, for the coueteous men b called nigardes, and the Prodigal spenders, be called vnthriftes.

Cato.21.

Of thy credence hardely, be not to light:

When the toungues that most bable, speake least of right.

Erasmus.

Faith is not by and by, to be geu vnto those men, that bryng alwai some newes, and tell somwhat of o ther mennes dedes. Thei are scarsly to be beleued, ẏ bable of many thyn ges, for because that vanitie was

wont

wont to be coupled vnto this vice.

Cato. 22.

Perdon not thy self, whē by drinkyng, thou art an offender.

For the fault is not in the drinke, but in the drinker.

Erasmus.

The common sort of men is wōt after this sorte, to excuse their faultes. The Wyne was the occasion or cause. I said this, when I was well whitteled. But do thou impute it to thine awne self, and not to the wine whiche faulte was by thyne awne naughtinesse, and not of it.

Cato. 23.

If thou hast any secrete counsell: Disclose it to thy felowe, that can kepe it well.

If thy body nede any remedie: Commit that, to a Phisitiō that is

is truſtie.

Eraſmus.

In thynges ſecrete, and to be kep
in ſcilence, beware thou aſke not
uery mannes counſaill, but his on
ly, whoſe truſtines in ſecret matte
thou haſt right well approued, leſt h
do not onely helpe thee, but alſo hin
der and ſlaunder thee: nor yet ſhew
thou the infirmities of thy body t
euery one, but vnto a Phiſition o
an aſſured and knowen faithfulne
whiche maie kepe thy diſeaſes pri
and heale theim.

Cato. 24.

At the good chaunces of the vn
worthy, take no griefe:

Fortune flattereth euill perſone
to do them ſome miſchief.

Eraſmus.

Lette not the proſperitie of othe
greu

greue thee, whiche hath often chaun ced to the vnworthie. For fortune dooth not fauour theim, but lieth in waite, and ticleth thē forward, that afterward, she maie doo theim more hurte and displeasure.

Cato. 25.

Marke afore what chaunces fal, that must be suffered:
For that hurteth least, which thou hast afore considered.

Erasmus.

Whatsoeuer maie happen vnto man, ponder thesame with thy self, before it dooth chaunce, that it maie not be sodain, if at any tyme it shall happen. For those euilles dooe lesse trouble, whiche do not chaunce to a man vnawares.

Cato. 26.

In thynges aduersant & vnlucky

Dispaire not, nor be in hart heuy:
But haue a good hope, for hope
onely:
Doth neuer forsake a manne, vn-
till he dy.

Erasmus.

When Fortune wexeth cruell, strengthen thy self with a good courage, and saue thy self for thynges prosperous and lucky, and cast not awaie thy hope, whiche forsaketh not a man euen dyng. For as long as there is life within the body, ther is hope. And in the boxe of Pādoras onely hope did cleaue in the bryms. And Ouid saieth.

I did se a man liue by hope,
whom death euen now was ready to
grope. Cato.27.

A thyng that thou knowest meete for thy purpose:

Se

Se in no caſe, thou woeſt it loſt.
Occaſiō in the forhed hath heare
And the polle, bald and bare.

Eraſmus.

As often as fortune dooeth offer thee any commoditie, whiche is mete for thee, ſtraight waie take it, for occaſiō hath an hearie forehed, ſo that in that part, ſhe maie be holden faſt, but if ſhe once turne her backe, behynd in the polle, ſhe is as bare as a coote, that a man maie haue no hādfaſt in her. That is, opportunitie whē it chanceth, it maie be holden & kept, verely, it wyll not returne, whē thou wouldeſt, if thou regardeſt it not.

Cato. 28.

Take hede what will folow hereafter:
And what hangeth ouer thy hed,
Do thou afore ponder.

Folowe the God, as nye as thou maiest:

Whiche had twoo faces, lokyng East and West.

Erasmus.

Surmise and gather of thynges present, what are to come. Take counsaill of thynges, either good or euill, past and gone, how thou maist withstande those that are to come. After the example of that Romish God Janes, whom the antiques did fein to haue had twoo forheddes or faces. For asmuche as it behoueth a wise man, to haue eyes in his forhed and behynde in his polle. Thesame thyng truly doth folowe vs, whiche is already past and gone.

Cato.29.

To kepe in health that thou maist be the more able:

Some

Somtyme to thy ſelf, be the more fauourable:

To a mānes pleaſure, fewe thynges are required:

But in a mannes healthe, many thynges are deſired.

Erasmus.

Diet the maner of thy liuyng, rather after the meane waie of health and good welfare, then of pleaſure. For we muſte not onely in diſeaſe and ſickenes, beware of intēperaunctie, but alſo when wee are in good health, we muſt vſe all thynges meaſurably, as ſlepe, drynke, meate, the pleaſure of the body, plaie, leaſt wee fall into ſickeneſſe. Although ſome thyng is to be geuen to pleaſure, yet muche more is to be geuen to health, whiche once loſt, all pleaſure periſcheth withall.

Cato. 30.

The iudgement of the people, wo
not thou dispise onely:
Least thou please no man, whyl
thou wilt reproue many.

Erasmus.

The best thynges do neuer pleas
the comon sort, yet it is wisedom fo
a man alone, not to striue against al
For he is wise to no purpose, which
is alone, and to hymself wise, when
as he semeth to al others, to dote and
plaie the foole.

Cato.35.

Aboue all other thynges, se to thy
welfare.
The chiefest poynct, is for health
to care.
Blame not the tyme, if thou disc
ased bee:
Where as thou thy self, art cause
of thyne infirmities.

Erasmus.

Erasmus.

Before all thynges haue regarde of thy healthe, least that if through thyne intemperauncie and euill diet thou fallyng into any disease, afterward for verie shame, woest put the blame in the vnwholesomnes of the aire or place, as the common sort of people is wont to do. For the moste part of sickenesse, do chaunce vnto vs, through the euill dietyng of our bodies.

Cato. 32.

Of dreames and phantasies, no care take:
For what mannes mynd wisheth while he doth wake.
Trustyng his purpose to obtain:
Seeth the same by dreame, but in vain.

Erasmus.

Some with ouer muche ſuperſti-
cion, obſerue and marke their dre-
mes, and of them do iudge of thyn-
ges to come. Where as the dreames
of theim that ſlepeth, commeth
of themſelf, when thei are
wakyng. Thei dooe
not ſignify what
is to come,
but thei
doe
repreſent vnto the ſle-
pyng, what thou
haſte before
thought.

¶ The ende of the ſecond boke.

The third boke of Cato.

Cato. I.

Thou reader that desirest to knowe, this bokes meanyng:
Here shalt thou haue Lessons, to good life best plealyng.
Garnisshe thy mynde with theim, and to learne do not swage:
For our like without learnyng, is but deathes awne Image.
Thei shalbe to thy greate profite, but if thou do them reiect:
Not me the writer, but thy selfe thou shalt neglect.

Erasmus.

This is in the stede of a Proheme or Preface. Without the wate and

reason how to liue well and Godly our like is no like, but the image and picture of death. These verses doo teache thee, verie profitable & necessarie rules, how to liue vprightly, if thou hast any affection and will, to learne and vnderstãde. But if thou regarde theim not, thou shalte contempne and dispise thy self, and not the writer. For the matter pertayneth vnto thee and not vnto hym.

Cato.2.

Whyle thou dooest liue well, care not what euill men saye:
For to vs the toungues of al men will not obeye.

Erasmus.

If that euill disposed persones speake not well of thee, when thou west no hurte, hold thy self content, with the vpright conscience of thy good

good woynges. For in thee it lieth, that thou do well: but in thy power it is not, how and what, this or that, men shall talke of thee.

Cato. 3.

Brought furthe for a witnes, saiyng their awne honestie:
As nie as thou canst, kepe thy frendes fault priuie.

Erasmus.

If thou be called for a witnes, in thy frendes cause, thou shalte to thy power, concele and hide his euil deede, but so that thou hurte not thyne awne good name: And thou shalte geue as muche silence vnto amitie or frendshippe, as thy honestie, and thy othe of testimonie and witnesse, will suffre and beare with thee.

Cato. 4.

Remember to beware, of wordes

gloged

gloſed and faced:

The truth is whole, and nothyng hacked.

Erasmus.

The communication of truthe, is ſimple and plain. The faire ſmoth ſpeaker, is full of diſceipte. Therefore it ought of wiſe men, alwaies to be ſuſpected.

Cato. 5.

Auoyde ſluggiſhenes, and idleneſſe refrain:

There is no greater enemie, then an idle brain.

For the idleneſſe of mynde, bryngeth the body out of courſe:

Eſchewe it therefore, for there is nothyng wourſe.

Erasmus.

Aſlothfull and an idle life, is to be abandoned. And the imperfectnes of the

the mynd, doth also bryng an vnlustines and feblenes vnto the body. Also the exercise of the mynde, doth helpe muche to the helth of the body.

Cato. 6.

Intermedle thy cares nowe and then, with pastyme and spyrt:
That in all thy trauailes, thy mynd maie receiue comfort.

Erasmus.

The mynde wered with serious and earnest businesse, is somtyme to be solaced, with honestie & moderate pleasures and pastimes, so that the spirite quickened & refreshed, it maie be able to sustein almaner of labors.

For that, that lacketh nowe and the quiet rest,
Is not able to indure all of the best.

Cato. 7.

Another maunes worde or deede

w thou not checke or mocke:
Least in the maner, another doo
make thee his gestyng stocke.

Erasmus.

Whatsoeuer thou doest to other,
of other the same shalte wen to thee
again. If thou can gladly, repreue
other mennes deedes or wordes, o-
ther will vse thine awne example a-
gainst thy self.

Cato.8.

Whatsoeuer is geuen thee, by a-
ny bequest:
Encrease it, and vse it, euer to the
best.

Erasmus.

Whatsoeuer doeth happen vn'o
thee, by the Testament and bequest
of thy frendes, that kepe, least euery
mannes mouthe be full of thee. For
the

the common people is wont to mutter against them, that come lodeinly by their goodes and possessions.

Cato. 9.

If thou haue riches, in thy olde age plentie:
Se thou liue liberally, and to thy frendes be not scantie.

Erasmus.

This fault is peculiar to old men that the more nerer thei bee to deathes doze, the more catchyng and hauyng thei bee. Therefore dooe thou then geue, vnto thy frendes, that thei mate nourishe and helpe thee, with their almose deedes.

Cato. 10.

Dispise not (thou master) thy seruauntes good councell:
No, nor any others iudgement, if thei frame well.

Erasmus.

Erasmus.

For the baseneſſe and vileneſſe o
the author and geuer, good & whol
ſome counſaill, is not to bee diſpi
ſed. For it is not to bee regarded
who ſpeaketh it, but what the thyn
is that is ſpoken.

Cato.xi.

If thou haddeſt muche, and afte
become poore:
Liue accordyng, and be thankful
therefore.

Erasmus.

Thy fortune or eſtate, diminiſhed
and made leſſe, thou maieſt not di
like galauntnes as afore. But thou
ſhalt be content with that kynde o
life, that thy preſent fortune & degre
doth geue thee. And thou ſhalt take
that well aworth, that now is preſe

Cato.xii.

Beware

¶ Beware thou mary not a wyfe for her dowries sake.

And yf she be shrewisshe, loose her from the shake.

Erasmus.

¶ Take hede thou wed not a wife for the sake or cause of her dowrye And yf thou do mary one ryche and wel dowred, retayne her not for the respecte of her dowrye, yf she be a shrewe, but her dowrye set apart, thou shalt forsake her, Howe be it amonge christen men this precept is not to be folowed (nor ought) to be allowed.

Cato. 3.

¶ By the exemple of many, learne whom to do after.

And what thou must flee: others lyfe is thy maister.

Erasmus.

They that learne by their owne perilles and losses what is mete for them: they paye deare for their learnynge. A wise man doth take counsell of anothers lyuynge howe to lyue. Thys dede gotte hym an euyll name. I shal beware least I doo a lyke. This thyng framed well with hym, I wyll folowe & do after him.

Cato. 14.

Assaye what thou art able, least beyng ouerburdened.

Thou be constrayned to leaue of thynges in vayne attempted.

Erasmus.

Fyrst proue what thy power and strength is, before thou settest vpon any busynes, least afterwardes beyng ouer mastered with the difficultye & hardnes therof, thou shalte forsake that to thy shame, whiche

so

so vnaduisedly thou takest vpō the.

Cato. 17.

¶ That thou knowest to be done cupll.

To tel it, do thou nothyng cease.

Least thou be thoughte, to haue a wyll.

Naughtie compactes to folowe.

by holdynge thy peace.

Erasmus.

Dissemble thou not, if thou knowest any thynge not to be wel done for thou shalt be thoughte to alowe it, when thou kepest it preuy, For holdynge and silence kepyng, dothe sometyme seme to be consentynge and agreynge.

Cato. 18.

¶ Alle the iudges healpe, yf thou be wrongfully iudged.

Yea the lawes them selues desire

eeth with right to be mynistred.

Erasmus.

Yf thou be oppressed with a wic-
ked la[illegible]e, that is, with a strayghte
vngentle lawe. Flie to the iustyce of
the iudge. For this is not agaynste
the lawes, but is the mynde & mea-
nyng of ꝑ lawes, ꝑ they be reduced
and tempered by iustyce. It is an
vniust lawe, when it is sued to the
extremity. As yf a poore man shulde
be cast into pryson because he doth
not fynde hys father, whereas the
lawe sayeth. Let the childzen mayn-
tain and kepe their fathers and mo-
thers, or els let them be commytted
to ward. Sometyme the lawe is the
strayghter for to cast men into a
feare. In these thynges the iudge
(that is) the mayster or chiefe gouer-
nor may healpe and be a meane.

Cato

Cato.17.

¶ That thou doest suffer worthely, remembre ther with to be cõtent.
And when thou fyndest thy selfe gylty, thy selfe reproue by thyne owne iudgement.

Erasmus.

A displeasure that chaunceth vnto the throughe thyne owne faute, thou shalte impute it to none other then thy selfe. And when thou felyst thy selfe gilty, reproue thy selfe, and be thyne owne iudge, and thynke thy selfe worthy of that punyshement.

Cato.18.

¶ Loke thou read many thynges, they redde, reade many moe
For thynges wonderous, all thoughe vntrue, Poetes dothe showe.

Erasmus.

Reade thou many and sondrye thynges, but yet wyth a iudgement For all thynges are not true, the whiche thou doest reade in Poetre.

Cato. 19.

Amonge gestes at the table be thou of speche sober.

Least wher thou woldest be taken manerly, thou be called a chatter.

Erasmus.

In the court of lawe is a place of eloquence, in the chamber of scilēce, in feast and at meate, it is commonly and mete to vse moderate cōmunycacions one wyth the other, and they also pleasant and mery. Some men whyle they goo aboute to bee seene curious, be troublous to the other of the geastes wyth their babblyng, to whome they doo leaue no

space

ſpace and tyme to commune.

Cato.20.

I Feare not ꝑ wordes of thy wife beynge angry.

For whyle ſhe wepeth, ſhe worketh ſome ſubtyltye.

Erasmus.

Women haue their teares in a redynes. Wyth them, they ouermaſter their huſbãdes. Therfore he geueth councel, that they be nothyng moued wyth ſuche maner weppynge and waylyng. For they do often tymes fayne them, that they may deceyue their huſbandes. As womẽ deſſemble them ſelues to be greued wyth gealouſy, that they may cloke their owne aduoutrye: or els when they fayne them ſelues to be angry with hym, whom they entyrely loue.

Cato.21.

¶ Use thynges gotten, but to resolve them, be thou not demed.

They that lacke, seke other mens, when their owne is consumed.

Erasmus.

Use and occuppe suche thynges as thou haste gotten, and do not abuse them, least when all thy goodes are wasted and spente, thou be constrayned either to aske other mens shamefully, either to lyue of another mans in bondage, or els to steale other mens gooddes, not wythout thy great peryl and daunger.

Cato.xx.

¶ Feare not death, come when it wyll.

For death endeth all thynge cupll

Erasmus.

Death, and it be but for thys thinge

thynge onely, is not to be feared, for asmuche as she is the ende of euyls of this lyfe.

Cato. 23.

¶ Haue pacience wyth thy wyfe if her tongue walke.

Chefely yf she be good, grudge not at her talke.

Erasmus.

Lytle tryflyng fautes, are to be borne wythall in oure frendes, yf they be in other poyntes good. As in the wyfe, yf she be any thynge talkatyue, or of her tongue any thynge sausye, it is to be suffred, yf she be in other condicions chast and profytable (that is) doyng the dutye of a good huswife. Specially for be cause the disease of the tongue is proper and naturall to that kynde. He is a forwarde person, that can-

not kepe scilente specyally seynge it is a light and easye thynge for one to holde hys peace, for by thys meanes thy wyfe shal cease to chat and prate, yf thou geuest her neuer a worde to answere, as Socrates was wont to do.

Cato. 24.

¶ Towards thy father and mother let not thy loue be slender.

Nor offend thy mother, yf to thy father thou wylt be tender.

Erasmus.

Mercy loue and reuerence is due vnto thy parentes, thy countrey, to God, and any that shall occupye the place of thy parentes. There are some that loue their parentes as though the lawe constrayned them therto, but loue thou them dearely, and not fearefully, that is constrayuedly

nedly or for euery shame, but thee-
fully and wyth good hart. And
yf there fortune any strife
betwene thy parentes,
be thou so dilygent
to please
the
one that thou
offende not thother,
that thy gentlenes may re-
moue all grefes and
troubles.

(::)

The ende of the thyrde boke.

The

THE FOVRTH booke of Cato.

Cato.1.

THou whosoeuer wylt leade a lyfe vpright and sure.

Sette not thy mind on vice, the whyche hurteth good nurture.

And these lessons to reade be euer dilygent.

That thou mayst be a master and come to gouernment.

Erasmus.

This is the proheme or preface to the fourth boke. If thou wylt be free and voyde from all vyces, and wylte lyue gylte to thy selfe of no fault, haue thou these preceptes alwayes ready

ready and at hande. In the whyche thou shalt fynde wherein thou maist vse thy selfe for a maister and teacher, that is, howe thou thy selfe maiste rule and moderate thy selfe beyng holpen with these precepte.

Cato 2.

¶ Dispyse ryches, yf thou wylt be in mynde happy.

For they that make muche of the be alwayes crauyng and nedy.

Erasmus.

He bydeth vs not to caste away ryches, but not to make muche of them. For they that doo inhaunce them, that is, highly esteme and regard them, whyle they dare not vse and occupy those gooddes that thei haue. And do the alwayes heape vp somwhat, yet do thei alwaies begge that is, they be pinchyng ertaynge.

Cato

Cato.3.

¶ The commodites of nature, the neuer kayleth.

Yf thou be content wyth that that nede requyreth.

Erasmus.

If thou doest measure thyne expenses, accordyng to thy nede, that is, to thy necessytie, and not to thy ambicon, nor yet to wantõ pleasure the commodityes and pleasures of nature shall neuer kayle the, whyche nature is cõtent wyth fewe thinges where as carnall lustes and delytes desyre out of measure.

Cato.4.

¶ Where thou castest no feare, neither rulest thy matter by reason.

Call not fortune blynde (as she is not) for thyne vndiscrecion.

Erasmus.

If

If thy matters come euyl to passe by thyne owne negligence, do not put the blame in fortune, that thou mayst call her blynde, whereas thou thy selfe tokest but smal heede.

Cato. 5.

Loue mony, but for the quoyne do thou lytle crane.

For no vertuous nor honeste man do he desyre that to haue.

Erasmus.

To loue monye for mannes vse & nede, is the poynt of a wyse man: To loue it, that the quoyne thereof may feede and delyght a mans eyes is the sygne of a couetuous and a madde man. All men woulde haue monye: Euyll men onely desyre the quoyne therof.

Cato. 6.

When thou arte ryche, prouyde for

for thy bodely welth.

A ryche manne beyng ryche, hath mony, but lacketh healthe.

Erasmus.

When thou art in ieoperdy of the healthe of thy body, do not then spare thy ryches and goodes. For he that doth not fynde a remedy for his disease, least he shoulde dempnifie his mony: such a one hath, but he hath not hym selfe, whereas he is syche and tyll at ease he had rather haue his mony saued then hym selfe and to haue the vse and occupynge of them, then of hym selfe.

Cleo.7.

IF at schole, stripes of thy maister thou dydst suffer.

Much more thou muste forbeare thy father in hys angre.

Thou

Erasmus.

Thou weert beaten of thy maister when thou didest go to Schole. Muche more it becommeth the to suffer, when thy father doeth chyde the with wordes. Thou didest take wel a worth the tranny of thy teacher, beynge much more cruell. For beare the rule or empery of thy Father, who although he be angry, yet he doeth refrayne from fighting.

Cato. 3.

¶ Do thinges that profite, to eschew remembre agayne,
From thinges of errour, without hope of gayne certaine.

Erasmus.

Of what thinges thou arte in doubt, do them not, Do those thin-

ges of whome thou west trust for a-
gayne, in those thinges by whome
thou maiest be deceiued, and is in
doubt whether they will do good or
euel, with them do thou not medle.

Cato.9.

¶ What thou maiest gene, gene
freely to the asker.

For what thou west to good men
is thine owne lucre.

Erasmus

Gene willingly if thou maist gene
any thing. For it is gaynes, and no
losse, what thou west bestowe vpon
good men. And he in bestowing ta-
keth a good turne, whiche geueth to
one deseruing it. For it commeth a-
gayne with an ouerplus the which
thou bestowest vpon good men.

Cato.11.

¶ That thou neest suspecte, what it is discusse by and by.
For thinges not regarded are won to hurte chiefly.

Erasmus

Suche thinges as haue any suspection of euel, those set thou lyghte of, but streight wayes examen them and serche theym out what manner thinges they are. For in the beginning thou shalt easily finde remedy, if there be any euel: but a thinge not regarded, doth were more and more and doth afterwarde moste hurte of all. As if thou suspect thy frende to be of a straunge mynde towardes the, set not thou light of it, what it shoulde meane, but trye oute whereof thys thynge did fyrste arise.
And yf there be any suche thynges

by and by stowpe thee Displeasure while it is yet in growing.

Cato.ii.

¶ When dampnable lustes thy flesh do occupy.
Geue not thy selfe to Gluttony frend to the belly,

Erasmus

Beware thou double not thy grief for one may somewhat be suffered, two at ones cannot be borne. To lyue fleshly is a damnable thynge and damnable is gluttony. That yf at ones thou be troubled with both euels it remaineth that thou be brought straight wayes to pouerty.
He calleth Gluttony, the studye and affection of deinty meates and the same her calleth the frende of the belly, for by her the belly is fatted and

the

the substance and good name diminished.

Cato. 12.

¶ When naturally thou thinkest all wild beastes to be feared.

I tel the, man onely is most to be dreaded.

Erasmus

Forasmuch as thou dost think in thine owne minde all wilde beastes to be feared by my counsel þ shalt chefely feare one beast (this) a man. For no wild beast doth more hurt & displeasure, then one man another.

Cato. 13.

¶ Where as thou hast in thy body strength mighty,

Were wyse withal, and so mayst thou be counted manly.

Eras

Erasmus

If that nature hath geuen the strength of body, thou shalt not be a stronge man by & by, except ȳ ioine therunto wit and discretion, that is wisdome, by the whiche thou mayest vse wel the strength of thy body.

Cato.14,

Take counsail of thyne acquaintance if any thing the offend.

For there is not a better phisitiō then a trusty frende.

Erasmus

Thou doest open vnto the Physitiō, the diseases of thy body. shewe vnto a faithful frend the griefes of the minde. That manne that is the Phisicion weth heale with medicines, and this mā (that is thy frend) with

with wordes: or els If any sickenesse happen rather call thy frende, than a Phisition.

Cato.15

¶ Where thou art in thine owne conscience guilty.

Why doth face fere for the dye.

It is folishnes by anothers slaughter.

Helth is forgeuenes to hope after.

Erasmus

The people in olde time did beleue a mischeuous dede, to bee purged wyth kylling of a beaste, the whiche had done no fault, And an innocent creature was punished for anothers offence: When hee rather ought to haue bene slayne whiche dyd offende, then the beaste offered vp in Sacrifice. Truelye they dyd

folishly hope and truste that anothers death shulde, be their healthe, wheras euery man ought to punysh his owne misdedes of himself.

Cato 16

¶ When thou dost seke vnto the a frende to be trusted.

Not the fortune of the person, but the good life is to be desired.

Erasmus

A frende whome ye woldest take vnto thy familier acquaytaunce, is not to bee estemed by his Substaunce, but of his good manners, Thesame must be done in chosynge wyues.

Cato. 17.

If thou haue gotten goodes, beware of nygardie.

For what do they auaile the, if thou liue in beggery.

Erasmus

Thou

Thou haſt gotten thy goodes in vayne and to no purpoſe, that darſt not vſe and occupy them, and emong great ſubſtance and treaſure thou liueſt bare and ready. For it auaileth the nothing to haue, ſ̄ thoſe thinges which thou haſt with pleaſure the neuer a deale the more, then thoſe whiche thou haſt not.

Cato. 18.

IF vnto honeſty thy mynde be bent and ſet.

Eſchewe vayne pleaſure, leſt they do the let.

Erasmus

IF thou be willing to ſaue vpright thy honeſt and good name, loue not thou vnhoneſt, and filthy delites and pleaſures, as gluttony, lechery, and ſuch otherlyke.

Cato. 18.

¶ Mocke not olde age, if thou be wise:
For it is proper vnto age to be a childe twice.

Erasmus

When accordinge vnto thy Age thy witte and pollicie of mynde is quicke and pregnant, skorne not old age, the whiche is not so ripe and ready in witte and vnderstandyng, for euery olde man with wte, and returneth to his childishe folyshnes. Therefore the faulte of olde age is to be borne withall, and not to be mocked and skorned.

Cato.10.

¶ Desire to be lerned whatsoeuer the bettde.
For conning remayneth when riches cannot abide

Erasmus.

Some chaunce or other, with ma-

ny

ny tymes plucke away riches from a man, as by fire, theft, warre, shipwracke: but cunning cannot be taken away. Therfore, that is the surest possession, the which may alway and euery where maynteine the.

Cato .21.

Marke priuily all thinges what euery man doth say.

For speche declareth mens manners and also them bewray.

Erasmus

Nothing doth more shew and declare the life and disposicion of man then his communicacion. That is sure and ready Glasse of the minde. Therfore yf thou wilt know a man what maner of felow he is, wonder vp thy self what his talk is. The speche doth open the maners of the man, if he speake heartely. And the same, doth hide and couer theym, if eyther he holde his peace, or speke faintely.

Cato

Cato.22,

¶ Excercise thy studye, although thou hast learned a science,
As diligence doth helpe thy witt so doth the hande experience.

Erasmus

As disciplines & learninge doethe vanishe away, except ÿ cōfirme thē by experiēce, so a craft must be stablished by practise lest it be forgotten.

Cato.23.

¶ Regarde not much the times to come of thy destiny,
He feareth not death, which doeth his life defie.

Erasmus.

If thou wylt be from the feare of death, learne not to make muche of thy lyfe. And as Aristotle doethe clearkelye teache, the fruition and

hauing

hauing of nothing is not pleasaunt except that after a sort thou hast despised the same already.

Cato. 24.

¶ Be diligent to learne of them that haue learning.

And be ready to teache them, that lacke teaching.

For like as learning is a thing most excellent.

So too teache the same, is verye expedient.

Erasmus.

Learne not of euery body, but of them that can teache the. Also what soeuer of other thou wylt learne, the same to other teache thou agayne. The knowledge of good and profitable thynges is not to be kept in huggermugger, but is to be delyuered. Cato 25

Drink as thou mayst yf thou wilt lyue:

liue wel at ease.

Many tymes a mans pleasure, is cause of an euel disease.

Erasmus

So, that short pleasure, and felicite of this bolling & bibbing wthi often tymes get vnto a man a greuous and a long disease.

Cato.26.

¶ Whensoeuer any thinge thou dost, openly either praise or cōmend

Se that thesame by any faute of lightnes, thou doest not reprehende.

Erasmus

Thou shalt be thought light and inconstant, yf that thou hast praised before many, ysame that afterward thou dost reproue. Therfore if thou hast chaunged thy mynde, see thou holdest thy tong.

Cato

Cato. 27,

¶ In prosperite, be ware of thynges aduersant,
Agayne in aduersite truste to haue the time more pleasant.

Erasmus

Be thou not with out all feare & care, when fortune is good and luckie, but take hede of a storme to com Agayne when fortune is cruel, faint not, but be of good hart, vpon hope of a better chance to come. In thynges prosperous and lucky, aduersite is to be feared, least a man shulde be careles. In aduersite, thynges more pleasant are to bee trusted for.

Cato. 28

¶ Cease not to learne, for by diligence and hede, wilede me doth augment.

by

By long vse and time is geuen prudence excellent

Erasmus.

Accordinge to the same minde of Solon wee muste wexe older, alwaies learning one thyng or other for singuler and excellent wysedome doeth chance to a man by longe vse that is by long experience of Age or yeres: Howbeit it pleaseth me better, that this be the meaning or vnderstandyng Learne alwayes for by study wysedome encreaseth, for there are few that prouue wise by experience of things, either because it doth happen few to liue longe, or els for that, that very few entrepe and put of their folishnes by this way of experience. The most surest and readiest way to wisedome is learning and knowledge.

Cato.

Seldome.

Seldome praise any manne, for whom thou dest oft commende:
In a daie it will appere, how well he is thy frende.

Erasmus.

Praise not thy frende ouermuche of whom thou hast made no proffe, for he beyng often tymes praised of thee, in one daie or other, he shall shewe hymself to haue been another maner of felow, ehen thou hast praised hym for.

Cato. 30.

Shame not to learne, and desire to be taught:
But bee ashamed of ignorannce, for that is naught.

Erasmus,

Some of a certain fooliche shame had rather; alwaies to be ignorannt then once to lerne any thing. Where

as to knowe, is a faire thyng, and a shame to will to learne nothyng. Therefore it is an honest poynte to desire knowlege.

Cato.31.

With letherie and dronkennesse, striffe and pleasure be tangled:
What comforteth the mynd, that take, let striffe be auoyded.

Erasmus.

Picke out what is good, fle what soeuer is euill there vnto coupled, drinke and good there maketh a mā merry, and putteth awaie cares, vse this commoditie. But again dronkennes, prouoketh to brawlyng and chidyng, that beware. And Lecherie delighteth, but it hath with it wrangelyng and quarelyng. Loue therfore without striffe and debate.

Cato.32.

Beware

Beware of hym that is solempne,
and sitteth like a sleper:
For where the Floode is calmest,
the water is the deper.

Erasmus.

Eschewe these solempne and still
Felowes, for thei seme to compasse
some greate thyng. Like as the flode
is to be auoyded in that part, where
it is moste calme. For that is wont
to be depest. So Cesar did more fear
Brute and Cassy, tryng pale and stil
then dronken Anthony.

Cato. 33.

If Fortune happen, to yelde thee
displeasure:
With another mannes chaunce,
do thy self measure.

Erasmus.

As often as thou art wery of thy
state and condicion, matche it with

thee mēnes foꝛtunes, and thou ſhalt perceiue thy ſelf, neuer a deale the wourſe, that is, moꝛe vnhappie then many other.

Cato.34.

Deſire rather, by the ſhalow ſhoꝛe to rowe:
Then to hoyſe vp the Saile, into the depe flowe.

Erafmus.

Set vpon and go about ſure matters, rather then greate. Foꝛ it is moꝛe ſafegarde and ſurētie to rowe by the ſhoꝛe, and to vſe owers, then with bꝛode ſailes, to be in ieoperdy in mayne Seas Noꝛ truly the windes of good chaunce and foꝛtune, doth fauoꝛ euery man.

Cato.35.

Againſt a good and iuſt man, bee thou no quareller:

Foꝛ

For of al suche, god is the aueger

Erasmus.

Strine not peruersly, that is, maliciously and frowardly with a iust man, for God doth neuer leaue that vnauenged.

Cato. 36.

Wepe not, neither wayle, if thou haue losse:
But rather reioyce and be content with thy crosse.

Erasmus.

If riches do happen vnto thee, be glad thereof, if thei bee taken from thee, be not thou vexed and troubled but then vse wisedome and discretion. Truely thei haue not so muche goodnesse, that thei nede greatly to be sorowed, if thei be lost, nor again so muche euill, that thei be not to be receiued, if peraduenture, thei hap-

pen to thee.

Cato.37.

That losse whiche happeneth by negligence:
Is to the loser, a greate offence.
But some losses happen very crokedly:
Whiche, yet with thy frende see thou beare paciently.

Erasmus.

If a frende bee displeased with speakyng a woorde, it is to be suffered, but the damages and losses of thynges, fewe can suffre pacientlye. Therefore in suche a case, it is to be taken heede of, least wee hurte oure frende.

Cato.38.

Promise not thy selfe, long tyme of liuyng:
Death foloweth at the heeles, thy body

body euer shadowyng.

Erasmus.

No manne can promise hymselfe long life, seyng that death dooth folowe a manne, whersoeuer he goeth none otherwise, then the shadowe foloweth the body.

Cato. 39.

Please God with Incense, and let the calfe for the plough increase: And thinke not by killyng of beastes, Goddes wrath to ceasse.

Erasmus.

God reioyseth not in the slaughter of beastes. therefore Sacrifice is to be doen vnto hym with frankencens, that is, with a thyng that offendeth not, and is of litle cost. But now a daies, the moste part of christen men, although the maner of offeryng beastes bee take awaie from

emong thē, yet thei thynke God and his saīnctes, in maner to bee bounde vnto theim, if thei hange vp before thē precious stones, gold, siluer, and silkes, either only to shewe, or els to be turned into the riot of a fewe, remembryng not these thynges alwayes, of holy men to haue been despised, and if peraduenture any suche thynges did chaunce, straight waye thei would bestowe them to the vse, and behofe of the poore and nedy.

Cato. 4o.

If thou bee afflicted, by one that is riche:
Either be vered, by a mā of might
To suffre it quietly, thynke not muche.
For ofte by sufferyng, men come to their right.

Erasmus.

He

He that hath to do with great mē, forasmuche as thei maie do a manne pleasure many waies, it is necessary that somtyme he hushe iniuries doen vnto hym: that is, that he suffre thē paciently, makyng no woorde. For sometyme men of aucthoritie do displeasure, & vse to deale cruelly. Here therfore, a wise man shal geue place vnto hym, that afterwarde he maye profite him. For if by his wrastlyng with theim, he make theim his enemies, he shalbe able to do good, neither to hymself, nor to any of his.

Cato. 41.

Correct thy self when thou doest offende:
For sharpe correccion, wil thy like amende.

Erasmus.

Where as thou doest perceiue thy

selfe to haue doen amisse, by and by punisshe thy selfe, and forgeue not thy selfe. Chyd thy selfe, and ioyne thy selfe in penaunce to do some labor. For in curyng and healyng woundes, one griefe is healed by another griefe, so least the woūdes should ake, thou poureste in sharpe and bitter thynges whiche do gnawe and bite. So thy reprouyng and rebukyng, although it be bitter and grenous, yet it doeth heale the vice of the mynd.

Cato.42.

Thy frend that hath been of long continuaunce:

Though he chaunge, or his maners do alter.

Cast hym not of, but haue in remembraunce:

His first frendshyp, and not that chaunced after.

Erasmus.

With

Wich who thou hast had long, familiar acquaintaunce, perchaunce he is wexen another maner of felow, & hath chaunged his old condicions, thou shalte attribute that, to the necessitie þ thou hast been in, in tymes past, lest thou rebuke hym, although he be not worthy to be loued.

Cato. 43.

That thou maiest be the better loued:

For thy benefites and good turnes bestowed.

Bee no chorle, but kynde and amiable:

And vnto all mēne, gentle and fauourable.

Erasmus.

That thou maiest be receptable to all men, bee thou kynde and thankefull in offices, that is, in benefites & good

good turnes. For ỹ name of a churle is hated with all men. For so menne call hym, vpon whom a good turne bestowed is lost. Surely nothyng is so euill lost, as that whiche is bestowed vpon an vnkynde persone.

Cato. 44.

Beware thou be not suspicious, and euer mistrustyng:
Least thou bee a wretche, all thy daies liuyng.
For to persones fearfull, and alwaies suspectyng:
Doth of al thinges is best agreyng

Erasmus.

He whiche dooth imagin and surmise, some perill toward hym, he liueth all the daies of his life a wretche. Nothyng therefore is more meter for hym, then death, for asmuche as he cannot liue a merie date.

Cato.

Cato. 45.

Where thou bupest Slaues to thyne awne vse:
Remember thei are men, and do theim not abuse.

Erasmus.

So vse and handle thy seruantes although thei bee bought, that thou haue in mynd, that thei are mē, and no beastes. That thei bee bought, it was through chaunce and fortune: that thei bee men, in this wynd thei be thy equalles and felowes.

Cato. 46.

Furthe with take the first occasion proffered:
Lest thou desiresi again, that thou afore refused.

Erasmus.

Opportunitie and occasion, whom before Cato saied, to haue an hearie forehed,

forehed, is straight waie to bee snatched vp, least it withdrawe it self, and thou west afterward to no purpose seke for that, which before thou diddest not regard, or passe of.

Cato.47.

In the sodein death of synners, haue no felicitie:
Happy is their death, whose life is without iniquitie.

Erasmus.

If euill liuers and vicious persones dye sodeinly, it is a thyng rather to be lamented and sorowed, then to bee laughed, and reioysed at. Wee ought soner to be glad and mery in the death of good men, whose death is happie and fortunate.

Cato.48.

To thee ẏ art maried, this I saie:
If after thou fortune, for to decay

Bragg

Brag not of frēdes great nor small
But vtterly forget theim, as thou haddest none at all.

Erasmus.

If thou beyng a poore man, hast a wife, of whō men speake shrewedly suppose the name of a riche frend, to bee auoyded as enemie to thy good fame & honestie. For thou shalt seme vnder this cloke, to set out thy wife to play ꝑ harlot, for some lucre & gaines. And by this meanes to riche mē allure vnto thē the wifes of poore mē

Cato, 49.

If thou by study, hast learned any thyng:
Learne more still, that thou lacke not vnderstandyng.

Erasmus.

The more thynges thou hast learned, be so muche the more studious,

to

to learne & knowe mo thynges, leste seme vnapt to be taught any thyng.

Cato. 50.

Marualle not, that in fewe wordes my verses I write:
For in shorte sentences, my purpose was to endite.

Erasmus.

A sentence or vnderstandyng of a thyng, is to be expoũded with plain wordes. For we do better cary awaie in our remembraũce, those thynges that be brief and short. Therefore it pleased the author, to comprehende one precept, in euery two verses, in plain wordes, that it might be the more open and brief.

The ende of the preceptes of Cato.

¶ To his louyng frende, Robert Burrant, William Wright lendeth gretyng.

Hen I had reade the Prudent wourke of auncient Cato, with thannotaciõs of the great Clerke Erasmus, vpon the same (my louing Burrãt) whiche into our maternall and Englische toungue, by you translated of late, you sẽt me, and whiche ye haue with no lesse labour, then politique prafite, set furthe, and caused to bee d uulgate, whereby many take not onely pleasure in the readyng therof but also learnyng, wisedom, and further vnderstandyng: Yet thei maie not onely lerne, how to teache other: but also how to frame and order thẽ selues in euery condicion, I thought

it were or rather necessary, to move you to sette your further industrie & diligence, to communicate therwith all, the sage sayynges of the seuen wisemen, whiche if thei bee in like sort set furthe, in our vulgare tounge, thei shall not onely stirre menne (for the greate poynctes of wisedom therein conteined) to like wisedome, knowlege and good maners: but also to instruct them in diuerse feates of worldely policies, whereby thei maie auoyde daily, diuerse and sondery daungers, as these wisemen haue proued, whiche had long experience of the same.

In consideracion whereof, when I had pondered this with the commoditie of Philosophie, whiche in their sayynges is full plēnie: and perceiued how that in all troubles, it is a present remedy: and an inward li-

uely

uely comfort, to haue the posies and dicties of wisedom, afore mēnes iyes as that excellent Philosophier Aristotle, in his pollitiques doth testifie saiyng: if a man desire by hymself to be comforted: let him seke that remedy, from none other where, then of Philosophie. And howe that these preceptes of wisedom and good nurtur (as Faustus and other do testify) was brought by Socrates first, vnto light emong men, wherby men be brought from carnall and sensuall affeccions, to a humain and honest trade of liuyng: I thought it my part to signifie vnto you, of these seuen wisemen, their countrey, nature and behauior, to thintent you should bee more willyng to ioyne theim with your former Boke, whiche thyng I doo not so largely amplifie and sette furth in length, as I might do, or as

hereafter (if it shalbee thought expedient) make be wen, for because that it might bee thought of some other, not so necessary, or els to tedious.

But to speake of our seuen wisemen, whose names after the comon sort and acceptacō be these, Thales Milesius, Solō Salaminius, Chilon Lacedemonius, Pittacus Mitilenens, Bias Prienēsis, Cleobulus Lindius, Periander Corinthius. These bee the seuen wisemen, that cōmonly be so named, although that some writers (as Hypnippus in his boke de Sapientibus) do adioyne vnto these aforsaid Epimenidem, Anacharsim, and other mo. So likewise Hipobotus in his discripcō of philosophers, doth nomber and accōpt, Orphius, Linus, Epicharmus, and Pythagoras with other mo, emong these seuen. Neuertheless these seuē first

first named, haue gotten the garlõde and are as chief alowed & receiued.

Thales named Milesius, was called the firste wiseman (as Pleto woth testifie) as afore the other, and hath his surname of Miletum, a citie in Grece, from whence the moste precious wolles and felles do come: beyng of a noble family and stocke, called Familia Theledarum, he was after a citezin of Miletus, a citie in the borders of Jouisin Grece. This Thales, after long experiẽce had in the affaires of the citie, gaue himself to the study and contẽplacion, of naturall thynges, a man excellently lerned, in Philosophie and Astronomy whiche wrought of the progression and motion of the sunne, &c. And the Equinoccium, the first among them that searched out the secretes of Astrologie (as some do write) whiche

was the first, likewise that compa-
ryng the Moone and her substaunce
to the Sunne, affirmed the Moone
to be the seuen hundred and twentie
parte of the Sunne. The firste also
estemed of theim, that discribed the
triangle: the first that found out the
course and time of the yere, diuidyng
it into three hundred. lxv. daies, as
some do affirme and saie, with other
thynges mo. This Thales affirmed
himself muche bound to fortune for
iii. thynges. First, that he was borne
a man, and not a beast: the second, a
man and not a woman: the thirde a
Greke and a free manne, and not a
Barbarous or bonde man. He flori-
shed aboute the seuen hundred. xl.
yere afore the birthe of Christ. And
in long experience of worldly wise-
dom, and knowlege of naturall thyn
ges exercised, after died, tryng of the
age

age of xc. as Socrates doth write.

Salon called Salaminia of Salaminia an Ilelande in the sea, called Euboice, of the whiche Virgill in the first twoo verses of the sixte boke of Eneydes, maketh mencion, directly almost against Athes. This Salon ordered moste holy and godly lawes emong the Athens, & moste abhorred tyrranny, and decreed that thei that did not comforte and fede their parentes, should bee taken for castawaies, likewise those that sold their landes & patrimonie. And that the childzen of all suche, as did dye and perishe in battaill, for the common wealth, should of the commōs be brought vp and nourished: wherby men were wonderfully animated and couraged, to fight for their cōtreys. He florished aboute seuen hūdred and fourtene yeres, afore Chri-

ites birthe, and was a while Prince of the Athēs: at whiche time he gaue and ordred certain lawes emong thē full of wisedome. He liued foure score yeres, and died in Cypres, an Ilelande of greate fame, sette in the sea, betwene Cilicia and Siria about iiii. hundred xxvii. miles in compasse cōmaundyng his folkes (as Diogenes weth testifie of hym) to cary his bones into Salamimiaz his awne countrey, there to burne theim to Asshes, and to cast them abrode therin.

Chilon called Lacedemonius, of a Toune in Poloponest, made verie good preceptes, whose Counsaill ye shall read hereafter. He was briefe in speakyng and sentencious, and so of hym came the Prouerbe, Chilonia Brevitas, he was aboute. vii. c. xiiii yeres before Christ.

Pittacus called Mitelenеus, of Mitelene,

Mitelene a citie in the Islelande of Lisbos, of whiche Citie nowe the whole countrey of Lisbos is called Mitelene after that Citie. He was ordeined of them of Mitelene his citie, the chief gouernor therof, whiche when he had gouerned ten yeres, he gaue it ouer frely. When his sonne Tirrhous by chaunce, sat in a Barbors shop at Cumis, and by an Axe cast at hym was slain: the partie so taken and boūd for a murderar was brought to this Pittacus his father for iudgemēt: whiche losed hym and let hym go, saiyng: pitie is to be preferred afore vengeaunce: Shewyng in this and other like, greate clemencie and pitie, to be shewed in factes ignorauntly doen, he was vii. c. yeres and mo afore Christ, and liued the full age of. lxx. and so died, and at Lisbos is buried.

Bias called Prienes of Priene a water Toune, sometyme vpon the sea side situate. This Bias of some is preferred for wisedome aboue the other. This Bias wrought for the defence of his countrey and citie this feate, when that his Countrey was besieged of one Alyaet, he caused.ii. Mules to bee throughly fed, and so presented them to Alyaet the kyng, whiche wondered that they had yet beastes lefte emong theim so fatte, whereby he was mynded to leue his besiegyng therof. And sent a spie in to the Citie, to vewe their state and condicion, whiche, when Bias perceiued a spie to come emong theim, he caused great heapes of grauell, to be couered with wheate, and shewed thē to the kynges messenger. Then the kyng herevpon entered with thē and concluded to gather a peace, and so

to by his pollicie the Citie was saued. He was a very earnest Orator, and medled but in good causes, he died in the lappe of his nephew, whō the Citie honorably buried: Whose tōūsailles are many and full of wit and prudence. He was in the tyme of the other aforesaied.

Cleobolus an Alian, borne in the citie of Lindus in Caria, a Region of the lessar Asia, betwixt Licia and Ionia, beeyng in the middest of the Sea. As in his awne Epistle directed to Solon (as in Diogenes ye mate reade) he plainly declareth. He was a cleane persone of strēgth and comelinesse, he wrote (as Diogenes testifieth) three hundred verses and sentences of wisedome. He liued seuentie yeres full, of experience and humain wisedom, leuyng many monumentes & testimonies of his wisedome

wyne behynde.

Periander Corinthius, borne at Corinthus a citie of Achaia in theast. There wer three of the name (as Apollidorus doeth wryte) the firste in Thessalia: the second in Epiro now called Albania, and sometyme Melossa: the thirde in Elide, nobilitated greatly by the Epistles of S. Paule directed to the menne thereof, a citie sometyme of greate fame and riches. This Periander of greate fame emong theim, wrote twoo hundred verses and sentences of prudencie, a manne of great power. He liued (after some writers) foure score yeres, and then diseased, whose diuerse sentences Diogenes doth further at large discribe and gather.

Thus partely haue I opened the condicion of these seuen wisemen, to you resteth onely their Prudent counsailes

counsailes, to be diuulgate, wherein if you take peines, as you haue wen with prudent Cato, you shall not only gette your self a name immortall: but deserue of God merite, and of learned and vnlearned worthy thankes, for so common and publique a benefite. This fare you well,

from Chepyng Wichãbe
the first daie of Marche, by youre
olde louer
Wyllyam Wyght.

¶ The sage and Pru-dent sayynges of the seuen wisemen, and first of Periander.

Periander.

PRofite from honestie, with neuer discreuer:
These two from eche o-ther, do neuer differ.

Burrant.

As who would saie, thei are to be supposed and compted no true gotē goodes, who are not gottē by honest meanes and waies. And their vse & possession to be vnprofitable, for as muche as their winnyng was vnhonest. Whereof ye maie learne, that nothyng is profitable, except the-same also be honest.

Periander.

The richer a man is in substance

Of

The saiyng

Of cares the more is his abūdāce

Burrant.

That is, the more riches and substaunce, a man hath in his possession the more heede & care he taketh, how he may bestowe them, to his best aduauntage and lucre, or els howe he maie the same saffe'ly kepe from theues and other daungers.

Periander. 3.

To wishe to dye, is an euill properties:

And to feare deth, is more miserie

Burraut.

I compt that persone a desperate wretche, who for any trouble and miserie in this worlde, be it neuer so great or painfull, will wishe willyngly his death, as though the grace of God, wer not able to deliuer hym, if it so pleased his Godhed. But yet of bothe,

bothe, he is the more wretche, which is alwaies in feare of death, & doeth not willyngly depart from the filthy carkaſſe, when his ende and deſtinie is come.

Periander. 4.

Gladly & willyngly do not refuſe
Any thyng to doe, if thou canſt none other chuſe.

Buriant.

It is a worlde to ſe, the frowarde condicion of ſome churliſhe and croked perſones, who although thei ſe none other remedy, but þ thei muſte needes do þ thyng, put to their charge yet will thei, with a ſhrewde loke and a peruerſe anſwere do theſame, and that alſo to no purpoſe, whē it ſhuld turne more to their commendacion and profite, to do it willyngly.

Periander.

Periander.5.

¶ If thou be terrible to many men.
Then of many beware again.

Burrant.

He that is in authorite & powre, and by cruelte and tyrannye causeth many whiche are hys subiectes to dreade and feare hym, such a one hath good cause to feare and take hede, least some or other of these many, or els all they together conspyre hys distruction.

Periander.6.

¶ If fortune helpe the, be thou not haughtie.
If fortune harme the, be thou not heauye.

Burrant.

None other thyng in this is mēt, but that in thinges prosperous and lucky we woulde be neuer a deale ȳ

prouder, then yf they had not chaf-
ced so happely. And again whē our
matters and busynesses frame not
as we would haue them, we ought
not to be discoūforted, But to take
a good hearte vnto vs, and to hope
that the worlde wyll amende wyth
vs and were better.

Bias.

I Pray the, what is the chi-
efeste of all goodnes?

A mynde that alwayes
knowledgeth vprightnes.

Burrant

Thys is asmuch as to say, as That
if a man wold demaūd of me what
thyng were best and most principal
to bee desyred of God, whereby h
might be counted happy in this lif
In answer I may wel and discre
ly make hym, An vpright and tru
dealynge conscience.

Bia

Bias.2.

¶ What is to man hys greateste distruction.

One'y another man, hys dayli companyon.

Burrant

A, see here howe an hethen hath lefte in wrytynge the greatest mischiefe ẏ raygneth emong vs christians, that is lacke of Charitie, thorowe whose defaute by backytyng, slaunderinge, false accusaciō, extorcion ouv by oppressing of the poore simple people, one man semeth to deuoure another like rauēing wolues.

Bias.3.

¶ Who is ryche? he that nothinge coueteth,

Who is poore? he that euer desyreth.

Burrant.

What a poore world is this then that we are in nowe, in whome all degrees of men are wholy set in couetuousnes, no one holdyng hym selfe content wyth hys state and condicion, but euer hynchyng and pinchyng, catchyng & crauyng of ỹ fylthy mucke of thys world, not perceiuyng that the true treasure and ryches standeth in the good disposicion of the same, and not in the vnlaweful possession of it, and that he is onely ryche which can thankefully walke in the vocacion wherunto Christ hath called hym.

Bias .4.

Of a woman what is the fayrest dowrye?

To haue led her lyfe in chastytye.

Burrant

If thys be true (as it is in dede) then

then howe shamefully are they deceyued, who thynketh them selues to haue had a riche mariage in weddyng an olde shrifold trotte wyth two or iii. hūdreth poūdes, hauyng manye a leude condicyon & qualite, and not wythout manye a sower looke and croked worde. And shall I thynke any lesse of hym whyche for lyke luker, wyl not stycke to tast of those vessels the whyche another hath broched to hys hande alredy. But that wyfe semeth to me well endowed, who is louing and obedient to her husbande, wel mannered, and in lykewise chast and continent.

Bias..5.

¶ Whome shall I deme to lyue in chastitie.

Of whome fame is afrayde to make a lye.

Burrant.

If thou wylte knowe howe the market goeth, thou must lerne that of them that bought & solde in the market. So in lyke maner, yf thou wylt knowe the qualites & conuersacio of a womā, aske of her neighbours that dwelleth aboute her, or of her familyars that are daily conuersant wyth her, for that woman is shrewdly to be suspected whych of many is cuyl reported.

Bias 6.

What is the worke of a wyse man?

Not once to wyll to do hurt whē he can.

What is a fooles guyse and properte?

To wysshe to do hurte, not able to do any.

Barrant.

How

Howe necessarye is it then that discrecion & wysdome be in a prince and ruler hauynge auctoritie and power. For as muche as in such degre he is of myght and abilite to auenge his owne quarel vpon whom he lyste and to hurt & displease whō he lyste, if reason & wysdome would not otherwyse rule hym For what woulde a malycious & a folyshe caytiefe do yf he had myght and poure whych whē he hath none, wil wishe all the displeasure ẏ he can to a mā.

Pittacus. i.

HE to speake wel shalbe nothynge connynge.
That wyll not knowe to leaue hys bablyng.

Burrant.

I do thynke it no lesse, yea rather

more connynge in charmynge of a mans tongue in beynge ouermuche liberall and talkatiue, then in fra-mynge of the same to speake in place and tyme conuenient.

Pittacus,2.

I had rather of one good man to be prayed.

Then of many euyl men to be commended.

Burrant

It pitieth me to see the vayne glory of some folysshe persons, who be ready to flye straight into heaue because they are of manye prayed and commended, when peraduen-ture they are but Ideotes them sel-ues that prayse theym. Therfore regarde is not to be had how many geue prayse, but of what persones, whether they bee wyse or folysshe,

good

good or bad. For it is a great repro-
che for an honest manne to be pray-
sed of vnthryftes.

Pittacus.3.

The is a mad man that will haue
envye.

At any proude persons prosperyty.

Purrant

I count him not onely folysche
but a very madde man and a brain-
sycke felowe in dede that wyll any
thyng at al be vexed or moued with
the good successe & chaunce of leude
persons. For a wyse man may wel
vnderstande that yf there were any
goodnes in suche (happynes, yf I
may so cal it) euyl disposed persons
woulde not so ernestly desyre it, for
good thynges they alwaies abandō
and reiect, and euyl thinges as trea-
sures they enhaunce and magnifie.

Pittacus.4.

MAdde is he that taketh any pleasure.

At anothers griefe or dolour.

Burrant.

SHould I not count hym as mad and as folysshe that reioyseth at anothers mans mysfortune, when he knoweth that it maye aswell fal to hys lotte to be in the same daunger. As yf one beyng in the sea, sawe another in ieoperdye of drounynge. Were it not a madnes for hym to laugh at ỹ others doinges, he being in the same sea, and nygh the same perill. We haue more nede to lament for asmuche as we haue deserued far greater displeasures, then they whyche are fallen into them alredy. And ageyn mysfortunes are not so rare nowe adayes, that they shulde

cause

cause any laughter, for the multytude of them dothe cause manye a sore weppynge eye.

Pittacus. 5.

¶ To obey that lawe, be not a greued.

Whyche vpon other menne, thou hast decreed.

Barrant.

There is nothynge that geueth more ready occasyon to breake any lawe or ordynaunce, thē for the lawmaker hym selfe the same kynde to violate. For yf it were reasonable and iust, why should he stycke to do it for the good ensample of others? If it be vniust, and vnreasonable, then dothe he not the offyce & duety of a good gouernour ordeyned by god, to rule in all equite hys people.

Pittacus. 6.

¶ Many frendes shalte thou get in thy

thy prosperitie.

Fewe frendes shalte thou fynde in thyne aduersytie.

Burrant

It is a thyng by dayly experience proued, that whyle we haue of all thynges plenty, and thynges frame well wyth vs, euery man wyl be ready to shewe vs pleasure, euery man wil be our frende, & call vs coulyns. But yf it happen otherwyse then well with vs, they fle awaye frō vs, as frō their enimyes & loke straungely on vs, as thoughe they neuer had ben acquainted w̄ vs. Wherfore let a man esteme hym for a perfyte and trustie frende, that wyl in suche case stycke by hym. Quid cōpareth such flatteryng frendes vnto Pigions who as longe as the doukehouse is freshe and newe, they abyde and haunt there, but yf it begyne ones

to

to were olde and rotten, they wyll flee way from it to another.

Cleobulus .1.

LOwe muche the more thou arte of abylitie.
So muche the more, restrayn thy lybertye.

Burrant.

I would that all that are set in power and authoritie would dayly haue before their eyes, yea rather in their hearres and myndes, this saying wrytten, for euery lytle fale is sone spied in them and that to the great example of other inferiour persons to do cupl. He is worthy to be a gouernour, who can withdrawe hys owne desyre and rule hys affection, when he hath most lybertye to do naught.

Cleobulus .2.

It is imputed to foztunes hatred.
When a good man is in troble vndeserued.

Burrant.

It is a cõmon thyng emonge men when a pooze honest man hath suffered any wzonge oz displeasure at the myghtiears hande to say, suche was his foztune and chaunce. They myght rather say, such was the vnmercifulnes of the myghty.

Cleobulus.

The that is made happye by any eryme.
Hys happynes he enioyeth no longe tyme.

Burrant.

Howe longe dothe the theefe enioy hys robbery? What longe pleasure hath the fozmicatoz and adulterar, the periured person, dothe he longe

longe prospere: what saye ye to the glutton and dronkarde, is not their delyghtes sone ended, when they are with some great disease molested, or with sodein death choked? Take what kynde of synne ye wyll, and se whether the felycitie and ioy therof is not sodeynly & in a trice finished.

Cleobulus.4.

¶ Forgeue other, to the ofte of kendynge.

But thy selfe forgeue not in any cupl doynge.

Currant.

In dede so shulde we chrystians do, but we rather do the contrarye, reuengynge al that we can our neyghboure offendyng against vs, not displeased awhytte with our owne fautes. And we can quickly espye a lytle offence done by another, but our

our owne trespasses, be they neuer so heynous and abhominable, we wyll wynke at them, cloke them, and be nothynge hastie to amende them.

Cleobulus.5.

¶ Whosoeuer wil good men fauor Of cupl persons, he wyl be a persecutor.

Burrant.

Loke whatsoeuer thynge a man entierely loueth, he wil the same safly kepe and defende from such thinges as may destroye and hurt it. As yf a man loue gaye apparell, he wyll prouide a medicine for mothes. If he set by monye, he wyll make it sure from theues, and do all that he can to hange theym. If he loue the trueth of Goddes worde, and the professoures of godly doctryne, he wyll be an ernest persecutor of Idolators,

Idolatrers, papistes, heretikes & schismatikes. For he truely & vnfainedly fauoureth good men, who taketh away that which moost offendeth the that is euel disposed persones.

Cleobulus .9.

¶ For thy fathers merites, no man wil the commende.

But for thy fathers euel dedes, they wil the reprehende.

Burrant

If thy father and mother wer good and honest, and thou thy selfe arte a leude person and an vnthrift Heare the goodnes of thy parentes doth no thing commend thee, & no manne wil set the more store by ỹ for that cause

But if thy father were a cockolde or thy Mother a cokequeane, perchance some wolde not sticke to call the bastarde or whoreson, casting in thy tethe thy parentes fault, whe

thou couldest do nothyng therewith al.

Chilon. 1.

I Will not the lesser to feare me in any wyse.

Nor the greater me for to dispise.

Burrant

Great hede is to be taken in what soeuer state and condicion a man is conuersaunt howe he may so order and moderate his fashion of liuyng that he by his tiranny and cruel rayne, wo not alyen from him the hartes of his subiectes. And agayne that he displease not the hyghere powres, whereby he may bringe him self in an hatred and disdayne, and so be had in litle reputation, which will cause a man to wilh himself out of his life.

Chilon. 2.

LIue alwayes, death so remembring

bring.

That of thy health thou maist not be forgetting.

Burrant

How carcles are we now a daies whome no plage, no pestilence, no murren, no kynde of death at al beynge neuer so frequent and ofte before our eyes, can cause vs to remember our synful lyf. We wholy forget our helth seking after our continual death and euerlasting misery I wolde euery christian wold so forsake synne, as though he shoulde die within an houre, and so to apply his ernest study to earnest occupations, as though he should alwayes lyue.

Chilon. 3.

Eyther with a mery hart ouercome al heauynes,

Or with a faithful frend ridde al

The sayinges of carefulnes.

Burrant.

If a greate burden were layde vpon my backe that must nedes be caried, were it not more to praise, ether to desire some other to helpe to beare with me, or els with al the myght I haue strongly to go thorow with it then like a wretche to ly wone vnder it. Euen so in like case, better it were and more wisedome for a man that is in sorow and care, either with the familiarite and cõpany of his frendes thorow his counsail to ease the same or with a cherful hart to beare it out and make light of it, then like a meroke to shrink or be in any dispaire.

Chilon. 4.

¶ If thou hast wone a benefite. To reherse the same it is not mete.

Burrant

Burrant

This lesson is good for al churles who will be sure to doo to no man a good turne, but either they be wyth like or better requited, eyther els they to whome they haue done good shalbe sure to here of it. We haue like almose menne, whose leafte hande doth not onely knowe what the righte hande doth, but as seldome as he doth it, al ỹ world knoweth it, or els how shuld they be coune d goddes men,

Chilon. 5.

When olde age is like youth frosk e and lusty.

Then is it pleasaunt and louing.

When youth is like olde age, froward and crabby.

Then is it dumpyshte and lowering.

Burrant

And hereby he doth shew that olde men beynge merye and cherefull, is more to bee esteemed, then a younge man testy and froward. For muche bygger and longer is the hart of a yōg ohe, thē of an old beche. And so sharper and sourer is the lokes of a yong man, then of an olde, and longer doth the yze of the one endure then of the other.

Solon. 1.

When I count our life blessed and happy.
When we haue ended our fate and destenye.

Burrant

Wonderfull it is to se with what study and labor many a folysshe person goeth about to make him selfe happe in this transitorye lyfe, and

to

to thynke to gette a quiet place and tyme to rest. And when they haue toyled and labored al that they may the greateste happynesse that maye possible in this life bee attayned to, is very mysery, and the quietest rest most troublsome pain and vexation in comparison of that thei shal haue after their death if they die wel and like christians.

Solon. 2.

¶ Mary a wife that is thyne equal
The vnequal doth at varyaunce fal.

Burrant

If thou mariest a wyfe richer then thy self, remember that she will vpbraid the of beggery, and auance her habilite. If thou mariest a wyfer, she wil anone be cockyng wt ẏ & be ready to be master ouer thine owne go-

des. And will not sticke to saye that although she had no substaunce, yet her good qualitees deserued a better then thou art. But one poinct for thy learning in this case take of the ploughman, which yoketh his Oren by like couples, least one shoulde be a let vnto thother by inequalite. The perfectest and the Suerest loue and frendeshippe that is, commeth together by equal matches.

Solon.3.

¶ Honors ought neuer to come by chance.

But by vertues owne procurance

Burrant

Many a one commeth to promocion and dignite, euen by very chance of the worlde. As some by false dyscing come to riches, some by flattering to honor and dignite, some by ma-

mariage of an olde riche widow, to great substance: but how many come to any good estimation by good feates & qualitees, by godly lyuyng & holsome doctrine? for the true honor ought to be the reward of vertue & not of fortune, who oftymes exalteth and magnifieth the most leuest persones.

Solon. 4.

¶ Rebuke thy neighbour preuely. And the same do thou praise openly

Burrant.

Maye not we christians be ashamed to haue the writinges of gētiles and Heathens reprouing and condempning the spitefull slaunders and enuyous backebitinges of one neighbour of another, and how seldome it is sene one to say wel by another, or one to praise another: And

can be imputed to nome other cause t ben the lacke and want of charite, and the great aboundance and plentifulnes of malice and enuy.

Solon.5.

¶ It is a godlyar thing nobilite to winne.

Then to be borne of a noble kin.

Buriant

The vnlearned people when they se a man of base birth and low degre to come to any promotion and dignite. Their saiyng is, beholde a new founde gentlemanne nowe of late promoted and exalted, how is he come aloft and had in greate estimacyon, and gladlye entertayned bothe with Lordes and Ladyes, whose father beynge a poore sely soul, ful many a tyme hath rydde in to the fielde in a doung carte, and

there

there laboured full soore for his liuing carping and caring nyght and day to bring him vppe. But if they hadde any vpryghte or good iudgemente, they woulde rather more reioyce in theym, who by theyr manifold and singuler vertues and honest qualites haue so attayned and come to suche promotion and hygh auctthorite, from so low ād base degre, then such, who nature onely by succession in enheritance and birthright hath brought fourth a gentleman. But they endued & garnished with like qualites and vertues doo double their nobilite, for then they are not onely gentlemen borne, but also through vertues and good behauiours procure vnto a higher estate then their auncesters euer had.

Solon, 6.

¶ If fortune haue, thys or that so decreed.

Thē to beware or take hede what shall it nede.

But yf al thynges (as they are) be vncertayne.

Then to feare and dreade it is but in vayne,

Burrant

If thou myghtest knowe precisely and certaynly that thou shuldest be hanged or drouned (But let vs refer that to the secretes of god to be determynable with him onely) it were but folye then for the to seke any wayes and meanes to saue thy selfe frō suche daunger. But for as much as thou arte, vncertayne what thy destinie shalbe, it wer a foolishe thing to be in feare and care of thy ende, and so by thys a christian may learn

to

to geue hym self wholy to the mercy of God, and to put a perfyte trust & hope in hym that he wyl dispose the ende to hys soules best healthy.

Thales .I.

IF Eare thy selfe, although without wytnes.
Thou arte so bolde, to commyte vnclennes.

Burrant

As in the play of tyktacke, if the table men stāde vpō a syngle poynt he is in daunger of lesyng. Euen so euery person disposid and beynge not afrayd to do synne & naughtnes whyle he is alone, the deuyl wyll bee busye to tempte him and put him in daunger of lesynge of hys soule. Whereas in doublyng of hys poynt that is, in takynge some honest and godly cōpanyon with tym, he shall

saue

saue his man, that it is to say, hys soule, from deadly synne, into the whiche he had ben redy to fall if the witnes had not bene with him.

Thales, 2.

¶ The life of man doth sone perishe,
But the glory of his death dothe neuer diminishe.

Burrant.

Some compare the life of manne to a bubble, some to the lightnes of a feather, some other to the glydyng of a shadow. And agayne other there are that fayneth it to hang by a heare or a twined threde. But let them compare it to what bryttle thyng soeuer they wyll, very shorte it is in dede and so one gone. Ther for if a man wil by his godly cõuersacion of life, and by his good de-

des

des procure to him selfe an honeste fame and good name, he may lyue long by the glory of hys good dedes emong men here in earth, and thorow Christes demerites reigne with god euerlastingly.

Thales 3

If thou entendest to do any secrete thing.

Kepe it to thy self and be not therof babbling.

Burrant

The nature of man is now adayes so subtile, the study of euery man is for his owne profite so great, & so rare a thynge it is to finde a true ād a trusty frende, that it is to harde to trust any body, yea the wisest point of al is, for a man entending any serious and secret bustines which shal turne him to any profite, to kepe it

close

The saiynges of

close to himself, and to make no mā of his counsail, least he be preuented by him to whome he trusted best, and so be wegiled of his purpose.

Thales. 4.

¶ It is a tozment that thing to be dreaded,
Which by no meanes cā be auoided

Burrant

A thief beyng vpon the galowes and perceiuing that there is no way but one, and that there is no other remedy but that he muste hang and swinge in an halter, if he fere in this case, he with none other but make to himself a new paire of galous while he hāgeth, his mind being in doubt feare of that thing that cannot be remedied, and so hangeth himself twise, doublyng hys sorowe and grief,,

¶ Thales

Thales. 5.

When thou wost chide earnestly:
Thou west litle helpe an enemy.

Burrant.

As who would say, it is better for a man, to haue a good couffe of the Eare of his foo, then the flatteryng kisse of his feigned frende, for the open warre and debate, that I haue with myne enemie, is as a good help and meanes, how to lerne to beware of him, and how to kepe my self, that I come not into his reache. And so can I not of my dissemblyng frend, whiche, like a venemous Serpent, stynggeth priuely.

Thales. 6.

Any thyng to litle, is not sufficient
But all is to litle, if thou bee not content.

Burrant.

I meane in all thynges is good and commendable. For if the thyng be ouermuche and superfluous, then is it not sufficient, for asmuche as it cannot serue our turne, and the abū-daunce of it, dooth rather hynder vs then further. Of the contrary, if the thyng should bee ouer scant and litle, then are we newto seke

So that if the thyng had been meane, betwene ouermuche and to litle, it had fitted vs very well.

¶ The ende of the latynges of the seuen wise-menne of Grece.

The ſayinges of Publius.

Publius.1.

That perteineth to thee nothyng:
Whiche chaunceth by wiſhyng.

Eraſmus.

The meanyng of this ſaiyng, is this. That whiche is gotten by our awne labor and induſtrie, it is truly ours: but that is none of ours whiche chaunceth vnto vs by wiſhyng, for as muche as euery miſchaunce, maie pluske it from vs again.

Publius.2.

Loke what thou haſt wen to other
The ſame be cõtent, again to ſuffre

Eraſmus.

Like as thou art vnto other, ſuch ſhall other be toward thee.

Publius.3.

He that hath witte, a daunger to
suspect:
Hath knowlege inough, his awn
matter to correct.

Erasmus.

He that vnderstandeth and perceiueth perill and daunger, he also knoweth howe to beware of the same. For fooliſhe hardineſſe, truely doth daungerouſly goo aboute affaires and buſineſſes. The cauſe is, ſhe knoweth not how to eaſt any perill.

publius.4.

That whiche is ſmal and ſlender:
By concord, is made ſtronger.

Erasmus.

Concorde and vnitie, dooth make thynges ſtrong, yea, euen thoſe thynges that be very weake and ſlender, of the contrary, diſcorde and debate

doth

dooeth diminiſhe very greate riches and ſubſtaunce.

publius..5.

Loue, by the Judgement of the mynde is taken.
But by theſame, it is not ſo ſone forſaken.

Eraſmus.

It is in our powre, not to begin to loue, but when a man hath once begon, then he is as a bondman, vnto it, for he cannot ſhake it of, when he would.

publius.6.

Extreme is the loue or hatred of a woman:
A thirde thyng to bee meane, to finde no man can.

Eraſmus.

A woman is ouer vehement of bothe partes, a weſt alwaies ſubiect

 and

and vnder the rule of affections. How be it, a man maie finde men of suche condition, and of theim not a fewe, whiche are of bothe sides, out of measure extreme.

Publius. 7.

Thei that be in pouertie and miserie:
Be alwaies suspected of iniquitie

Erasmus.

Thei that are poore and needy, bee in the more suspicion.

Publius. 8.

Loue thy father, beyng gentle and kynde:
If he bee not so, obeye with harte and mynde.

Erasmus.

Loue thy father and mother, beeyng good and louyng: and suffre thē if thei are any thyng hard and sharp

yea,

yea, and it be but for this cause onely: that thei are thy parentes.

Publius. 9.

Consider before, and take good heede:
That thou lose by nothyng, that is thy deede.

Erasmus.

Loke what thou wilt not to be lost the same saue and kepe. For truly the fore cast of thee, is the best sauer and keper of a thyng that mate be.

Publius. 10.

If thou suffrest the faultes of thy frende:
Then thou thy self doest offende.

Erasmus.

It shalbee imputed to thee, whatsoeuer thy frende dooeth otherwise then well, where as thou geuest hym no warnyng thereof.

publius.ii.

It is death to a free Nature and courage:
To liue in another mannes bondage.

Erasmus.

It were an heard and a straunge cause to hym, to be a bond seruaunt and gage to other, whiche is a free man borne, and was wont to bee a Master ouer other.

publius.ii.

He doeth a man absent harme:
That contendeth with a dronke manne.

Erasmus.

For the right wittes of a dronken person are not present, with the whiche a man maie commen. Therefore it fareth as though he were not there hymself.

Publius.

publius,13.

I louer that is moued and angrie
Doeth with hymself, many thynges phantasie.

Erasmus.

For he doeth purpose many thynges in his mynd, whiche he doth not afterwarde. Burrane. As that louer Phedria did, whiche spake bloudy wordes, as though he would neuer haue returned, to his louer again, saiyng, that I loue her? That loueth not me, whiche loueth suche a one: whiche shutte me out of the doores: whiche would not let me in: let her goo to the Deuill, I had rather dye, then loue her again: she shal perceiue what a felowe I am And yet afterwarde, he was as farre in a fooles paradise, as euer he was before.

publius,14.

The couetous persone, that is al
waies nedie:
Is hymself cause of his awne mi-
serie.

Erasmus.

For it commeth of hymself, & that
willyngly, that he is poore and nedy
Burrant. Suche euer lacketh & want,
in great abundaunce, who knoweth
not, how to vse wel their substaūce.

Publius. 15.

A louer dooeth see, what thyng is
couet:
But that whiche is wisedome, he
seeth no whit.

Erasmus.

A fonde louer doth desire without
iudgement, neither ponderyeth nor cō-
sidereth, whether it bee profitable or
hurtfull, whiche he coueteth to haue

Publius. 16.

A louer, what he surmiseth in his brain:
The same wakyng, dreameth in vain.

Erasmus.

The whiche are in the traunce of loue, do of themselfes imagin phantasies and dreames, and flattereth themselfes with vain hope. Burrant. Supposyng that for their louyng hartes, they are loued again entierly, when peraduenture they are hated extremely.

Publius. 17.

If any thyng chaunce, otherwise then well:
Euery man is redy the same to tell.

Erasmus.

Sorowfull and heauie tidynges are sone spred abrode emong the cõmon people. Those thynges whyche are

are good and honest, with muche a doe are beleued.

publius.18.

Loue sodeinly cānot be put awaie
But by litle and litle it may decaie

Erasmus.

Sodeinly and with feare, loue cā not bee expulsed, but it maie by leasure slide and slippe awaie.

publius.19.

With a fewe teares of a louer:
Thou maist soneredeme his anger

Erasmus.

A louer displeased and angery, is sone pacified by puttyng thy finger in thyne ye.

publius.20.

Onely a good woman thou maist knowe:
When she dooth openly plaie the shrewe.

Erasmus.

Erasmus.

A woman is a wilie and a subtle beast, and for this cause she can doo but litle harme, when she is moste shrewest and curst openly. Here in he declareth none at all to be good.

publius. 21

Thou maiest sone perceiue a persone auaricious:
If thou thy self be not couetous

Erasmus.

One couetous persone, cannot abide another. Or els this: ꝑ shalt not lightly deceiue a couetous persone; excepte thou bee the same that he is, that is, a couetous persone thy self.

publius. 22.

To be wise, and also to loue:
Is scant geuen to God aboue.

Erasmus.

It lieth not in ones power, to loue

and

s to bee wise at one tyme. As though a man would be madde with reason Burrant. For as long as a man is in that foles paradise of loue, his wittes are wholy rauished, his reason blynded, and fareth like a man that is frantique or lunatique.

Publius. 23.

Couetous persons, doeth nothyng well:
Until he passe, either to heauen or hell.

Erasmus.

For whē he dieth, then at lēgth he suffreth other, to occupie his riches.

Publius. 24.

Age, be it hid neuer so priuie:
Yet at length it doth it self discrie

Erasmus.

Olde age cannot bee hid, for tyme doth shewe and open all thynges.

Publius

Publius .25.

A couetous manne, if he lose any thyng:
Dooeth muche more sterre then one that hath vnderstandyng.

Erasmus.

A wiseman is not disquieted with the losse of goodes, but he whiche esteemeth and setteth muche by money

Publius .26.

To the couetous man, what euil wouldest thou deliee:
Onely that he might lee a long liuer.

Erasmus.

For asmuche as he liueth verie wretchedly. Therefore he wisheth to a couetous persone, a sheude turne in deede: who would hym long life. For the lōger he liueth, the more are his troubles and cares.

Publius.

publius .27.

Trust not, nor haue any belefe:
In thy mynde, when it is in pain and grefe.

Erasmus.

As long as thou arte in anguisshe and sorowe, haue no confidence in thy self. For griefe and pain can in nothyng geue vpright and indifferent counsaill. Pause vntill the sorowe be slaked, then purpose and decree with thy self, what thou intendest to speake or do.

publius .28.

Wee delight best, with that that is others:
And that pleaseth theim, whiche is oures.

Erasmus.

Euery man is wery of his awne state & condicion. He esteemeth wonderfully

derfully, that whiche belongeth to a nother manne, and that in woordes onely. But if it should come to the deede dyng, fewe would willyngly chaunge with other.

Publius. 29.

For a young manne to loue, it is pleasure and pastyme:
And for an olde man, it is a foule fault and cryme.

Erasmus.

Loue in a young manne is a pleasure, so it be honest and Godly. And in an aged persone, it is an hemous vice, and no pleasure at all. Burrant. For it is one of the three thynges, that the wisemā hateth in his soule. An old man to be lecherous.

Publius. 30.

An old woman, when she dooeth leape and daunce:

q. i. Unto

Unto death she maketh mirth and daliaunce.

Erasmus.

Skippyng and daunsyng becommeth not an old womā, beyng at deathes doore, for she doth seme that she would geue death a fitte of mirthe.

Publius.ii.

That whiche is the cause of a louers wound:
Thesame again, dooeth make it whole and sound.

Erasmus.

The wounde & grief of a mannes hartes desire, the very same persone dooeth heale, that made it, if he suffre himself to be wonne, alludyng to the tale of Telephus. Burrant. Who beyng wounded in the thigh, with the dart of Achilles, was by a medicine made of the rustinesse of thesame darte,

darte, cured and healed again.)

Publius.32.

He doth lone hymselfe repent:
Whiche geueth quicke and light iudgement.

Erasmus.

Geue not sentence and iudgement streight out of hande. For a manne doth often tymes repent and be sory for his rashe and hastie iudgement.

Publius.33.

Prosperitie doth get vnto thee a frende:
And aduersitie, trieth who is vnfayned.

Erasmus.

Prosperitie doth procure and get a man frendes: aduersitie doth trye and searche out, whether they are feigned or true harted frendes.

Publius.34.

The desire in his hart, how much he is the cunnynger:

In his demeaner, so muche he is the leuder.

Erasmus.

In an euill thyng, how muche the more thou dooest excell and passe, so muche the more vnthryft thou arte. As a Souldiour, the more feactes of warre he hath, so muche the more redier he is to do mischief.

Publius, 35.

A Bowe is destroyed, with ouer muche bendyng:

And a mannes mynde, with ouer muche slackyng.

Erasmus.

A Bowe is sone broken, if thou geue hym muche bent. The spirites of the mynde are quickened, by exercise of good thynges, and by idlenes thei

thei are confounded and dulled.

publius .36.

That thyng is twise welcome in deede:

Whiche is voluntarily proferred in tyme of neede.

Erasmus.

A good turne with muche prater, and suite extorted and hardly obteined, hath lost a greate many of thãkes. That whiche is proffered wilyngly, and by mannes awne accord is twise welcome.

publius .37.

He vntuitly dooeth a good turne desire:

That knoweth not to dooe good for other.

Erasmus.

He ought not to haue the vse of others benefites, whiche doth good

to no man hymselfe.

Publius.33.

It is good, by another mannes miserie:

To lerne what is best for vs to fly

Erasmus.

Plautus in like maner saieth. He is wise happely, whiche learneth wit by anothers mischaunce and daunger. What thou oughtest for to flie that learne not of thyne awne hurtes and harmes, but take an example of anothers displeasure.

Publius.39.

He of his awne libertie, sale woth make:

Whiche of another, a good turne woth take.

Erasmus.

It is more happines for a manne to geue then to take. For he leeseth his

his libertie, whosoeuer hath the vse and occupying, of another mannes good turne.

Publius. 40.

There commeth to no manne, so good an houre.
But it is to one or other, cause of dloure.

Erasmus.

No man hath any chaūce so luckie and fortunate, which doth not happē to some others hurt and displeasure

Publius. 41.

That kynde of death is doubled:
Which by another is adiudged.

Erasmus.

Wenne to somewhat with a willyng and glad harte, suffre naturall death, but when thei are compelled to dye, that death thei suffre grudgyngly and heauily.

publius.42.

Good turnes he taketh many mo
That knoweth a good turne to bestowe.

Erasmus.

No man doth any moze to theim whom he hath founde to be churles. But whō we haue tried and proued kind and louyng, vpon them we bestowe greater benefites.

Publius.43.

Thou dooest a double synne and iniquitie:
When thy seruice to an offender, thou dooest applie.

Erasmus.

For thou wooest bothe helpe hym, and also makest thy self giltie of the same faultre.

Publius.44.

A good harte, if it be displeased:

It is muche more greuously offēded

Erasmus.

A gentle and meke stomacke, whē it is moued and wereth angrie, it is more earnestly agreued (Burrāt) then a cursst harte, to whom all displeasures naturall, are as a nourischement and a pleasure. For asmuche as suche an hart, of nature worketh and willeth all displeasure.

Publius. 45.

That death is good & to be wished By the whiche all euill is extynguished.

Erasmus.

Unto wretches and miserable persons, death is euen to be desired & wished for, as that whiche woth make an ende of al their miseries together

Publius. 46.

He woeth receiue a good turne by

geuyng:

Whiche doth bestowe it vpon one deseruyng.

Erasmus.

Let hym thynke hymself well requited, whiche doth geue or bestow a good turne vpō him whiche hath deserued it. For that is neuer lost whiche is bestowed vpō an honest good fellow, in so muche as he wil requite thee with a like, or deserued a better.

Publius. 47.

The loue of a woman is swete and pleasant:

Wonne with faire meanes, and not by constraint.

Erasmus.

It is a gay & pleasant thyng, whē a manne is loued again hartely, and not when a womannes good will is obteined, by long and hard woyng.

Publius,

Publius.48.

A good disposed mynd, dooth neuer hymself geue:
To their Seruice that in synne doth liue.

Erasmus.

He that is an vpright liuer, dooth neuer condescende, and agree to hym that is an vnthrifte. Burant. And a good cause why, for their condicions and qualities are repugnaunt, and their studies are not like.

Publius.49.

To haue dooen a good turne, he that hymself reporteth:
The same to bee dooen again, he shamefully asketh.

Erasmus.

The remembraunce and puttyng in mynde of a benefite geuen, is the condicion of hym that asketh or lo-

keth

keth for God haue mercies. Burrant.
Yea, & the rehersall of a good turne, is an vpbraidyng of a manne of his vnkyndnesse, in geuyng no thankes for his good turne receiued, & so it is worthe no God haue mercies at all.

Publius. 50.

There is the nerest and greatest kyndred:
Where two faithfull myndes are coupled.

Erasmus.

The mutuall beniuolēce and kindenesse of men, dooth oft bynd their hartes nerer together, then any affinitie of bloud.

Publius. 51.

Often tymes to geue a benefite:
Is to teche how ẏ same to requite

Erasmus.

He that dooth many good turnes

many

many one wyth a continuaunce of doyng good, prouoke the same to kyndenesse.

Publius. 52.

To counterfaicte the woꝛdes of goodnesse:
It is to bee taken of muche moꝛe leudenesse.

Erasmus.

He that is ciuill of conuersacion, and i woꝛdes Pope holy, he is moꝛe then a leude persone. Burrant. Foꝛ he is a very hypocrite and Pharisey.

Publius. 53.

A good name to a mā is moꝛe sure
Then any woꝛldly richesse oꝛ treasure.

Erasmus.

It is much moꝛe safegaed, to haue an honest good name, then woꝛldely substaunce. Burrant. Of the whiche

two

twoo, the one forsaketh not a man, when he is dede, the other is shaken of with euery litle blast of fortune.

Publius.54.

Goodnesse although it bee for the tyme suppressed:
Yet it is not for euer extinguished

Erasmus.

Truthe and Iustice, maie for a tyme, be kept vnder, but it doeth appere at length. Bullaut. As the true Preachyng of Goddes worde, hath often tymes been kepte in hugger mugger, and the true preachers therof put to silence, yet it hath come to light again And other true Prophetes haue risen, when the olde hath been by Papistes & Pharisees persecuted and slain.

Publius.55.

He hath a double victorie:

Who

Who ouercommeth hymselfe and his enemie.

Erasmus.

He that doth soberly vse his victorie, is twise a conqueror: first of his enemie, and then of hymself. Burrant And this last victorie is the more honorable & manly, for there is no harder thyng nor better, then the subduyng of a mannes awne sensuall will.

Publius. 56.

He that is free harted and liberal: Seketh an occasiō to be beneficial

Erasmus.

That manne that is liberall, doth not lone to be desired: but willyngly and of his awne accorde, seketh an occasion to geue. Burrant, and bestoweth his charitie. But suche liberalitie now a daies, is turned into nygardie or prodigalitie.

Publius.

publius.57.

He is twise slain and murdered:
Whiche with his awne weapon,
is killed.

Erasmus.

That grief is muche greuous vn-
to vs, whereof wee our selfes haue
ministered the occasiō. And if a man
should promote one to an Office, or
high dignitte, and might of the same
afterward be destroyed.

publius.58.

He slepeth quietly and at rest:
Who feleth not how euil is his nest

Erasmus.

Where all felyng and perseuerāce
of euill is awaie, nothyng there is e-
uill, or found a misse. As if a manne
be fallen into a sound slepe, he feleth
not the hardenesse, or other incom-
moditie of his cabon or couche.

publius.

Publius.59.

That an honest manne is in wretchednes:
The faulte thereof, is his awne goodnes.

Erasmus.

If he be in wretched case and miserie, whiche liueth wel and vprighte ly, this thyng is to bee imputed, and adiudged to his verteous liuyng, whom (menne saie) that euil fortune and mischaunce, is alwaies aduersãt and againste. Or els on this wise in these verses folowyng.

Publius.60.

It is to good menne, a greate dishonestie:
To se an honest mã liue in miserie

Erasmus.

When an honest and vpright mã dooth nede of thynges necessarie, to

the sustentacion and maintenaunce of his life, this turneth to the reproche and rebuke of good menne, who haue no better regard vnto vertue and good liuyng.

Publius .61.

A good name, although it be vnknowen and in darkenes:
Yet it kepeth still, his awne clere light and brightnes.

Erasmus.

The praise & good report of good dedes, cannot be hid. For it appereth in the harte it self, although it liketh or pleaseth nothyng at al the opinio and iudgement of the comon people.

Publius .62.

Good thoughtes, if thei fall out of memorie:
Yet thei perishe not, nor vtterly dye.

Erasmus.

Erasmus.

Whatsoeuer good thyng thou hast purposed & determined in thy mynd, although for the tyme it bee forgotten, yet it doth not for euer perishe.

Publius. 63.

He well and wisely leseth his money:
When he geueth it to the Judge, beyng giltie.

Erasmus.

He whiche corrupteth a Judge with money, where as he is giltie of the matter, he leseth thesame, but yet to his awne auauntage. Therefore it is well lost.

Publius. 64.

Good men he dooeth bothe hurte and greue:
Whosoeuer doeth ciuill men pardon and forgeue.

Erasmus.

Greate iniury and wrong is wen vnto good men, when eiuill men are of their faultes, forgeuen and perdoned. For we shall haue fewar good, if it bee lawfull thus for vnthriftes and naughtipackes, to scape scotfre and vnpunished.

Publius.65.

Nert to the vertue of iustice and equitie:
Is cruell dealyng and seueritie.

Erasmus.

For seueritie and hard dealyng, is somewhat sharper & straighter then Iustice, leanyng to inclemencie and vnmercifulnes.

Publius.66.

A good mannes anger and furie:
A man maie sone alaie & pacifie.

Erasmus.

With

With malicious and enuious per-
sones, wrath doth very slowly wear
awaie, but with good men, it is sone
out of mynde and forgotten.

Publius. 67.

That is an honest and good shame
That sheweth vs to auoyde blame

Erasmus.

It is better for a man to be asha-
med to doo a faulte, then after it is
doen to loth the same, and to we sory
for it. That same is profitable by ỹ
which we are restrained from those
thynges, whiche wee haue daunge-
rously doen.

Publius, 68.

For a mã to haue mercy and pitie:
Is to hymself a good helpe and
remedie.

Erasmus.

He that is mercifull towardes o-

ther, dooth deserue that other be fauorable towardes hym again, if any thyng shall chaunce vnto hym, other wise then well.

Publius. 67.

Suche thynges as menne haue by theim daily:
Be litle esteemed, and litle set by.

Erasmus.

That is of litle reputacion and naught set by, which beginneth to be comon. Nothyng ought to bee more precious and better regarded, then good thinges. And that truly is esteemed, whiche is rare & scarce. Burrant And this causeth menne to make so muche of good wiues, & seruauntes, thei are so seldom and hard to finde.

Publius. 69.

When thou art to the worthy beneficiall:

By

By thy goodnes, to thee, thou bindest all.

Erasmus.

A good turne is geuen to the vertue of the person, and not to the persone hymself. And a good man worthyse and occupie thy benefite, to the commoditie of all other.

Publius .70.

It is counted for a very cruelte:
To chide a man in aduersitte.

Erasmus.

Our frende fallen into any greate pouertie, or hauyng any mischaunce is to be cõforted and cherished, and not to be chidde and brauled withal

Publius .71.

To whom thou hast euer geuen, and doest now hym deny:
Thou commaundest hym to take from thee violently.

Erasmus.

He whiche was wont to take rewardes and giftes, thynketh that as due debt vnto hym, whiche is geuen, in so much that if thou deny hym, he is to ready to plucke it from thee by force. This pertaigneth properly to catche polles.

Publius. 72.

The patients euill diete and intemperaunce:
Maketh the Phisicion to handle hym more vngentlie.

Erasmus.

The euill rule of the patient, with cause that the Phisicion, can none other chuse, but to go vnto sharper remedies, as cuttyng, searyng, and suche like.

Publius. 73.

His life to his frendes is odious:
Who

Who of his death are desirous.

Erasmus.

His like must nedes be hateful and spited, whose death his awne frēdes desire & wishe after. Burrant. As many an vnnaturall sonne, willeth the spedy death of his father, for cause he might come by his lāde. And many an vnlouyng husbande, the death of his wife, which is old & crabbed þ he might haue a yonger in her place.

Publius. 74.

No man doth sone come again in to fauoure:
With his enemy that waiteth him a displeasure.

Erasmus.

In enemie is not by and by to bee trusted. The benevolence and frendship of men is sone set apart, but it is not so lightly made at one again.

And anger of all other thynges wth
moste slowly weare awaie.

Publius.75.

A manne commeth the soner into
an hasard:
When of thesame he hath no re-
gard.

Erasmus.

A mischaunce dooth rather hurte
and harme them, who dooth litle re-
garde it, then those who take heede,
and be thereof ware.

Publius.76.

Of her husbande, a chast wife and
continent:
Dooth obtein her purpose, beyng
obedient.

Erasmus.

A chast wife dooth obtein this by
her gentlenes, that loke whatsoeuer
she would her husbande to dooe, he
dooth

doeth it. Burrant. And she doth sooner obtein, when she is obedient, then when she requireth or demaundeth, beyng in obedience.

Publius. 77.

The proude mannes pompe and glorie:
Is sone turned into shame and ignomie.

Erasmus.

In ciuili report and name doth alwaies ensue and folowe, statelinesse and pride, and he that insolētly and proudely doth vse his renoume and praise, the same doth stumble and fal into shame and rebuke.

Publius. 79.

Thou shalt more wynne by good counsailyng:
Then thou shalt by braulyng and chidyng.

Erasmus.

Erasmus.

Anger is euer hastie and hedlong: wisedome and good aduisement, is peaceable and cold. By her thou shalt sooner worke thy will, then by rashenes and furiousnes.

Publius. 80.

Sufferaunce and pacience:
Is to euery grief a defence.

Erasmus.

Euery anguische and pain, is eased by pacience. Diseases haue some one remedy, and some another. But patience is the comon ease̅t of all euils.

Publius 81.

Where as vice with vngraciousnes auaileth:
There he that doth well offendeth.

Erasmus.

Where as it is necessary for men to plaie the knaues, there it would hynder

hinder thē, to shew themselues honest men. And where vnthriftines is rewarded, there goodnes is punished.

Publius. 82.

It is easier to bee displeased for goodnes:
Then to be beaten for foolishnes.

Erasmus.

Better it is for a manne to be displeased for vertue and honesty, then to do any foolishe wynct, for the one he suffereth vniustly, and for the other he is punished worthely.

Publius. 83.

A mery compaignion, that can talke and clatter:
Vpon the high waie, is in stede of a horselitter.

Erasmus.

I iocant a mery talker doth cause that a man doth not fele the werines of

of the wyse, euen as though he were caried in an horselitter or charlot.

Publius .84.

The welfare of a wicked person: Sone commeth to confusion.

Erasmus.

The felicitie & prosperous estate of euil persones dureth no lõg tyme.

Publius,85.

He to life laieth a fault and blame Whiche by death would be ridde of the same.

Erasmus.

He semeth to blame his life, which desireth to dye. Burrant. No wheit, the fault is not to be laied vnto life, but to our selfes, which liue so wyckedly, that we bee wery of our life, and desire rather to be quicke vnder the yearth, then to liue in suche miserye, whiche we haue righteously de-

serued

serued for our iniquitie and synne.

Publius .86.

He that about the law hath might
Will borow a litle more then right

Erasmas.

To whom is suffered more then right and lawe. He taketh more vpō hym, then either he ought or hath nede so to do. This maie be well applied to tyrantes and wiues. Burrār. For the more that a Tyrant is suffered, and not withstand: , the more cruell he is. So of a shrude wife, the longer her toungue is vnbarmed, and her fooliſhe paſſions not suppreſſed, the more shrewiſhe & curſt she is. Wherefore, happie and also wiſe is he, that cā take her vp in her weddyng shoes, leaſt afterward, she taking a litle hart of grece, be without all hope of a mendement.

Publius.

Publius.

The daie that commeth next after
Is to the daie before as a scholer.

Erasmus.

By daily experiẽce of thynges, we be made euery daie wiser and wiser, Burrãt. For lokewhat we did amisse this daie, we maie learne how to amende thesame the next daie.

Publius. 88.

To chide a manne, when he is in aduersitie:
Is to hurte him, whẽ he hath nede of remedie.

Erasmus.

Whẽ our frend is in trouble and nedeth help, then to chide and braule with hym, is no help, but harme vnto hym. First he is to be quieted out of his trouble, and afterward to be rebuked, that through his awne folly

ly he fell into suche busines.

Publius.89.

Battaill is to be prepared leisurly That thou maiest the soner ouercome thyne enemie.

Erasmus.

Thei, who in attemptyng affaires and busines, make ouermuche hast, wo sometyme very slowly bryng to passe their matters, whereas leisure in a prouisiō, is no lesse, but quickly and with spede to cōclude the matter

Publius.90.

To call a manne a churle, who so doth enterprise.

Worth call hym all the euill wordes, that he can deuise.

Erasmus.

Unkindnes doth contain in it self all kyndes of vices. Therefore there cannot be spoken, a more shamefull

cheeke. Burrant, then to call a manne a churle or a knoudge.

Publius. 81.

Do not speake euill of thine enemy how soeuer thou thinkest of hym priuely.

Erasmus.

If thou thynkest to do thyne enemie a pleasure, beware of euill communicatiō, for that is the thing that he would haue. It is a very foolishnes therefore, to speake euill of any manne. For if he be thy frende, thou doest not well, but if he be thy foe, thou shalt the lesse hurte hym.

Publius. 92.

Upon thynges profitable, take good aduisement:
Leisure and respite, are the best assurement.

Erasmus.

The best waie is, that thy cōnsai-
les be soberly and leisurly takē. For
rashenes and heddines, without ad-
uisement, bee often tymes vnluckie.

Publius. 93.

Grief and sorowe doth then cease
When thou doest nothyng, theim
to increase.

Erasmus.

When an eiuill or mischief com-
meth to the wourst, then it must ne-
des amende Burrant. Except it kepe
at that poyncte of extreme naughti-
nes still, and yet then there is good
hope of amendment, for asmuche as
there remaigneth no further matter
or occasion, to make it wourse.

Publius. 94.

I had as leue thou toldest me a
very leisyng:
As to saie that a womā shal forget

her weppyng.

Erasmus.

And that is no more to late, then that she shall neuer forget it. Burrant. This passion is so naturall in them that if thou wilt teache her to forget it, thou must first learne to make her forget that she is a woman, but remēber this one thyng, that thou then must least beleue her, whē she shedeth her teares moste plentifully. For if she should forget weppyng, she should forget to cloke and hide her subtelte

Publius. 95.

By debate and striuyng:
Frendship is made more louyng.

Erasmus.

The fallyng out of louers, is the renewyng of loue. Burrant, Yea, they are moste commonly the perfectest frendes and louers, whiche before were

wer very extreme enemies: and it is often seen.

Thei afterward to be man and wife, whiche heretofore haue been at greate debate and strife.

Publius. 96.

Upon that thyng, take thou respite and leysure:
Whiche if thou once promise, must euer endure.

Erasmus.

Of whatsoeuer thyng thou canst but once for all determine and purpose vpon, as of Matrimonie and Priesthode, of thesame thou muste take long deliberacion, before thou set vpon it.

Publius. 92.

A man ought to be hard of herynge Onely to anothers mannes complainyng.

Erasmus.

Do thou not by and by, geue credence to hym that accuseth any man Burrant. For by this meanes many an innocent, hath been falsely condēpned. And many a true heire hath been wrongfully disherited.

Publius. 98.

When our life is moste delectable:
Then the state of death is moste exceptable.

Erasmus.

Then is the best tyme of all to die when it is yet pleasant to liue.

Publius. 99.

That is to be called hurte and displeasure:
Which with an euil name is gain and lucre.

Erasmus.

Lucre and vantage, with the losse of

of a mannes good name, is an hyn-
deraunce and no gaines.

Publius.100.

The strength and manhode of the
souldiour:
Is the good counsaill of his Ca-
pitain and gouernour.

Erasmus.

Souldiours are mightie & strong
to no purpose, excepte thei bee ruled
by the wisedom and politie of their
capitain.

Publius.101.

Feare, least what to thee is geuen
this daie:
Another daie will come and take
it awaie.

Erasmus.

That whiche doth chaunce sodenly
fortune doth sodenly take awaie a-
gain. Warrant. Is this daie to attain

to greate riches and promocion, & to morowe of thesame to be sodeinly & with a trice, depriued and benūmed.

Publius. 102.

That whiche without knowlege is diminished:
Is for no losse to be supposed.

Erasmus.

That is no hurte or losse, whiche a mā feleth not. Burrant. The knowlege and remembrauñce of any losses doth cause a mannes harte to sorow although it be but a trifle, whereas if it had neuer come to his knowelege, he would neuer haue missed it, or passed vpon it.

Publius. 103.

A very innocent beyng in torment and pain:
Is constrained to lye and fain.

Erasmus.

In

In torment very innocentes do often tymes lye, beyng cõstrained therunto by punishment & extreme pain. Burrant. Alas who is of so bold and heard harte, but when he is laied in the racke, and his toyntes extracted and stretched further, but will for very pain & anguische, saie whatsoeuer he thynketh maie please, although it were neuer doen or thought, whiche he doth then speake.

Publius.104.

In very synne and naughtines:
It is more to perfourme faithfulnes

Erasmus.

Faithe & truthe is after suche sort to be kept, that it is in very euil thynges, somtyme to be perfourmed. Burrant. Ih se an Heathen, how greatly he esteemed in euill thynges, the obseruyng of that which we in the best thynges that be, dispise to perfourme

for that do we lonest of all neglect,
that we to moste faithfully promise.

Publius.105.

Abouts that thyng whiche we de-
sire to get:
The moste spede that maie be, is a
staie and let.

Erasmus.

To one that is desirous or would
fain obtein a thyng, yes, all the haste
possible, is tariaunce vnto hym.

Publius.106.

In that manne is wisedome and
happinesse:
Whiche his awne faulte, by ano-
thers can redresse.

Erasmus.

A wiseman dooth gather by ano-
thers faultes and offences, what he
hymself ought to beware of.

Publius.107.

Wen

Of Publius

Men in miſerie are of witte very ſcant:
And of theſame thei are alſo abundant.

Eraſmus.

Wit is ſcant, for aſmuche as thei ſee not how to remedy, and redreſſe their miſfortunes. And wit is abundant, for thei now vnderſtande and perceiue, what thei ſhould haue been ware of.

Publius. 109.

What a man knoweth and hath in memorie:
Theſame to forget is ſometyme neceſſarie.

Eraſmus.

Some thynges are of ſuche ſorte, that thei are to be forgotten, and vnlearned again.

Publius. 109.

Deſire

Desire of lucre and very coueteousnes:
Made fortune an heauēly goddes

Erasmus.

The studie and desire of worldly lucre dooth cause, that menne thinke Fortune to be a Goddesse in deede, whiche fauoreth and helpeth theim.

Publius. 110.

He that dooeth coueteousnesse auoyde and flie:
Conquereth an whole conntre.

Erasmus.

To subdue coueteousnes or anger, is more then winnyng of an whole realme and kyngdome.

Publius. 111.

He that hath no house wherein to put his hedde:
Is as one without a graue when he is dedde.

Erasmus.

Erasmus.

That is to saie, a banished manne whiche hath no where a dwellyng place, is like one that is ded and vnburied, and lieth without a sepulture or graue. For banishement is a ciuil death. For none of thē for the moste parte (and specially in those daies) returned to their Countrey, duryng their life.

Publius. 112.

Euen thei that do wrong & iniury
Doo hate the same in another extremely.

Erasmus.

No, not so muche as thei thē selfes that do iniury or wrong to other mē, wil haue the same to be doen vnto thē

Publius. 113.

To take away a weapō it is meter
Then to an angrie persone, the-

same

same to deliuer.

Erasmus.

An occasion to hurte or displease, is not to be geuen to an angrie persone, but it is rather to bee taken awaie and auoyded.

Publius.114.

A man, his awne countrey to deny
Is asmuche, as to suffre banishement willyngly.

Erasmus.

He that hideth his hedde in an hole, and is not occupied in the affaires of the common wealthe, is a banished man wilfully.

Publius.115.

Euen one verie small heare:
His shadowe with him doth beare

Erasmus.

There is nothyng so small and litle, whiche serueth not for some vse

or

or other. Burrant. As ẏ very litle heares of the browes and iye liddes, do shadowe and defende the iyes from dust, and other inconuenience.

Publius. 116.

Alas it is a very wretched thyng:
To were elder by feare & trēblyng.

Erasmus.

It is a miserable case to bee sore broken, and stryken in age, by the feare of a mischaunce, whiche hath not yet happened.

Publius. 117.

He is rightful, euē vnto his enemie
Whiche taketh coūsail of fidelitie

Erasmus.

He that foloweth after that thyng whiche faithe, and not grief and sorowe doth appoynct hym, he shalbe vpright and indifferent, euen vnto his very enemies.

Publius.

Publius.118.

A misfortune dooeth hurte them very lightly:

Whiche bee promoted to high dignitie.

Erasmus.

Like to them that fall frō an high place, their fall is more daungerous and the soner taken. So with more perill and ieoperdie a man hymself casteth doune from an high fortune or dignitie.

Publius.119.

He that hath lost his credence and fidelitie:

What hath he left to saue his honestie

Erasmus.

He whiche leseth his money, hath somewhat yet leste to trust to, but he whiche hath broken his promise and lost

lost hys credence, he hath no earthly thynge to take to.

Publius .120.

¶ When fortune is fauorable and flatteryng.

Then wyll she be pollynge and shaynge

Erasmus.

Fortune when she is pleasant the she worketh subtyltyes. So that the she is chiefly to be mystrusted, when she is most gaye and flozyshyng.

Publius.121.

¶ Thou maist fortune, sooner to finde and obtayne.

Then thou mayste the same kepe and retayne.

Erasmus.

It is a very difficult and harde thynge to retayne fortune, leaste she be chaunged or altered, And it is a

greater vertue lasly to kepe and de-
fende such thinges as we haue got-
ten, then those same to get & wynne.

Publius. 122.

A fayr face and beautyfull phi-
nompe.

Is a dõme prayse and commen-
dacion prpupe.

Erasmus.

Fauor is shewed vnto them that
bee fayre and beutyfull, although
they say nothynge. Burrant, And for
this gifte we do see a very strumpet
to be commended, although in al o-
ther thynges she oughte deadly to
be hated.

Publius. 123.

¶ We do in vaine aske hys chari-
tye.

Which cannot finde in his hart
to haue mercy.

Erasmus.

He that cannot bee entreated by fayre prayer, what boteth it to desyre hys healpe. Burrant, For vncharitable persones are lyke vnto a blocke or a stocke, whyche haue the symylitude and proporcion of a mā yet haue no mocion or sensual vnderstandynge in them.

Publius. 124.

¶ It is disceyte to take that away. Whiche thou art not able to repay.

Erasmus.

It is very gole, & disceyte, to take a benefyte of any manne, to whom thou art not able to restore asmuche or a lyke good turne.

Publius. 125.

¶ Loke whom fortune dothe fauor and nouryshe,

The same she dothe make to pro-

uide and foolyshe.

Erasmus.

Foolyshenes & pryde bee the wais tynge seruauntes of great ryches & substance. Burrant, For the great possessors of worldly goodes are so rauyshed wyth the abundaunce of them, that euen lyke verye fooles & ideotes they are ready to holde their fyngers in an hole, if their ryches so wylled them.

Publius.129.

¶ He, the faute openly doth knowledge.

Which refuseth to abide a iudge.

Erasmus.

He whiche refuseth to come to be iudged, doth showe, that he mystrusteth hym selfe to be gyltie. Burrant, For truth yet was neuer afrayde to shewe her face, & to abyde the tryall of iustyce.

Publius.117.

¶ Wnethyftes and naughtypackes to be happy.

Is to a good man great calamity

Erasmus.

As often as good lucke and fortune doth fauor and helpe leude persons, it is to the extremest calampty and hygh displeasure of good men.

Publius.118.

¶ That is to be suffered and not to be blamed.

Whyche can by no meanes be auoyded.

Erasmus.

That whiche cannot be altred or chaunged, is pryuely in a mannes minde to be pacientlp suffered, & not to be blamed.

Publius.119.

¶ Euylles whyche are yet to come

resyst not so stysly.

But that a man of thē may haue the victory.

Erasmus.

Mischaunces and daungers yet to come do not so impetuously busely set vpon and inuade vs, but that they may by wisdome and polycie be ouercome and auoyded.

Publius.130.

Every pacience that is both mekt and softe,

Into a fury is turned, beyng greued ofte.

Erasmus.

These softe persones when they are manye tymes prouoked & steryd to anger, at length beynge moued in dede, are far angrier then other men for asmuche as they are verye seldome, and that to earnestly vexed.

¶ Thynges counterfeyted wyth payntynges and coloures.
Dooe soone returne agayne to their owne natures.

Erasmus.

Counterfeyted and fayned thynges dure no longe season, accordyng to the saiynge of Flaccus.
Although nature with a forke thou doest expel.
Yet wyll she returne to her place wher she dyd dwell.

Publius .132.

¶ He that hath lost hys faith and fidelitye.
Hath nothyng els þ is in iopdy.

Erasmus.

He hath lost al that he hath, which hath lost hys credence. Burrant, As who woulde say, the lesynge of a mannes credence is more then the

losse of al other thynges beſyde, for it is the only protector & keper of all the treasure that man dothe possesse So that when it is lost, it seuen as good to lose all that we haue.

Publius .133.

¶ The myndes facility and lyghtnes.

Doth drawe towarde some part of folysshenes.

Erasmus.

He is lyghtly entyced to vice and vnthryftines, who is of a light wyt and brayne. As that felowe Mitio. of whom Terence wryteth, who beyng .lx yeares of age was nowe become a newe maryed man.

Pubilus .134.

¶ Fayth, as lyke frō whence it departeth.

Whether afterwarde it neuer returneth.

Erasmus.

As our lyfe onys gone & loste, is neuer returned, so lykewyse is our fayth. Accordyng to the comon sayenge He whiche is onys become an vnthryfte wyll cease at any tyme after proue a good husbande.

Publius.135.

¶ No man euer looseth fayth.
But he which the same neuer hath.

Erasmus.

No manne loseth monye, but he whyche hadde it. But he is sayde to haue loste fayth, whiche neuer had it that is to saye he was euer an vntrue and vntrusty kayteffe. Burrant, He loseth it for lacke of grace to vse yt. As he loseth his time which wyll not applye hym selfe to occupy it whyle it is yet present.

Publius.136.

¶ Fortune is not satysfyed or con-

tented.

Any man but ones to haue offended.

Erasmus.

No euyl & myschiefe dothe come or chaunce to any man, but thesame hath another streyght wayes folowynge by the necke.

Publius.137.

¶ There is bothe thunder & lyghtenynge.

Where anger with powre is inhabitynge.

Erasmus.

A man of powre and aucthoritye when he is moued to anger, he semeth to lighten and thunder, rather then to be angry. Burrant, For as the lightnyng goeth before thunder, So in a man of power, after braulynge and angry wordes folowe harde & vncharitable dealynges.

Publius.138.

They

¶ They which are nowe olde men.
Do in vayne defyre agayne to be chyldren.

Erasmus.

We can by no maner of meanes possyble were ponge agayn. Therfore an olde man muste bee content to do and handle suche thynges as pertayneth to an olde man.

Publius.139.

¶ A checke or a rebuke geuen falsly.
Is a malicious and enuyous lye

Erasmus.

He whiche rebuketh or checketh, & that falsly, dothe spytefully and maliciously fayne and lye.

Publius.140.

¶ All men do vtterly dispayre.
To kepe a woman in rule & feare.

Erasmus.

There is no man but dothe dyspayre

payne that he is able to rule and gouerne the nature & disposicion of a womã. Burrant. This trast is so vnruly, that there are some which haue had the matter somewhat in practise that wil vndertake sooner to subdue and tame the fiersenes of a Lion, or the churlysshe nature of a beare, then the shrewish and froward affection of a woman.

Publius, 141

EHarde thynges do thou manlye suffer.

That thou maiest beare light thinges the easier.

Erasmus

Exercise and custome thy self in thynges that are somewhat harde & weyghty, that thou mayest be able to sustayne other thynges that are lyght and easy.

Publius, 142.

Foztune

¶ Foꝛtune cannot pꝛeuaile ſo much to any man.
As right and iudgement and good counſail can.

Eraſmus

Good counſail and aduiſement doth farre better then good lucke and foꝛtune. Burrant. Foꝛ good counſayl may make a man alwayes happy. And ſo cannot pꝛoſpꝛyte and luckie chance.

Publius. 143.

¶ Brittle foꝛtune when ſhe doth glitter.
Lyke a pꝛece of glaſſe is ſone bꝛoken a ſunder

Eraſmus

Glaſſe when it glitereth and ſhineth mooſt gaye, then it is ſooneſte bꝛoken in pieces. So in like maner

the

the fayrest and most goodly fortune is not of any continuaunce.

Publius.144.

¶ Suffer that which is dāmigable That thou mayste susteyne that whiche is profytable.

Erasmus.

That thou mayste obtayne a profyte, suffer a dispyte, Burtant. And that ẏ mayste haue a pleasure, suffer a payne. And to get and wynne stycke not to spende and to put thy selfe in hasarde and daunger.

Publius.145.

¶ Fortune dothe make hym welbeloued to be.

Whom fortunnate no man dothe beholde and see.

Erasmus.

Fortune dothe make a manne to be enuyed, excepte she kepe her selfe close

close. She is therfore to be dissembled with. Burrant, So ꝑ I count those not vnwyse in thys poynte, whiche wyl go in an olde torne cote that wyll scarce harbor a louse, and feed vpon a piece of bread and chese and a garlyke heade, and yet are not without thre or foure hūdreth poūdes in a baggue.

Publius. 146.

¶ Al thoughe it is a good name to be called frugal.

Yet there is some mysterye ioyned wythall.

Erasmus.

To be frugal and play the good husbande, although it be an honest name and a good reporte, yet it is thought miserable. And it is litle cōmended emong the people, to whō prodigality and waste doth more delyght

lyght and please.

Publius.147.

¶ That foreiudgement is sore and vehement.

Whiche hath not an after iudgment.

Erasmus.

Greuous and dreadful is that fore iudgement, whom a farther sẽtence doth not folowe, but thesame standeth for a determynate and finall iudgement. As yf a prynce shoulde beare a grudgynge mynd towardes any one, there is no iudge that dare otherwyse to pronounce and geue sentence.

publius.148.

¶ There cannot be a displeasure hygher.

Then to haue a good mans anger

Erasmus.

A good man, as he is not so sone angry and offended, so he is the sorer moued, if his goodnes be ouercome and patience once broken.

Publius. 149.

¶ Of the minde it is an harde punishment.

Whome to haue done amysse it doth repent.

Erasmus

He hath sore punished himselfe whome it repenteth of his euell dede done. Burrant. And this is the best token of the conuersyon of a sinner to perfect christiantie.

Publius. 150.

¶ A minde that is constant & stable,
Hath not a iudgement variable.

Erasmus

A stadde and constant man hath certaine and sure counsails. Burrant

Publius.

And he determineth and adiudgeth nothyng, but suche as is ryghte and equitie.

Publius. 151.

Greuous is that euel to be suppo-sed.

Which vnder a good pretence is gloſed.

Erasmus.

That euyl & myſchiefe is vncura-ble, whiche is counterfayted vnder the pretence of a good hope & cõfort.

Publius. 152.

That hurteth more greuously.

Which chanceth to a man vnad-uiſedly.

Erasmus.

Newe and ſtrange griefes and diſpleaſures doo greue a man the more. Burrat. Forasmuch as he hath not prepared the minde patiently to ſuffer

suffer them, nor yet knoweth how to shift them.

Publius. 173.

¶ That is the extremest enemy. Whyche worketh in the hart priuely.

Erasmus.

A naughty and a cankarde affection or stomacke doth chiefly hurte a man. But that so hid in the hart cā not be tried or serched out.

Publius. 154.

¶ The greuest rule and kingdome, Is that which is confirmed by custome.

Erasmus.

Custome dothe playnlye obtayne a certayne tyranny in the worlde, in somuche that the most foolysh thynges, if they haue ones growen into a Custome, they cannot be plucked

backe or called in agayne, burrant.
As, howe great a door is it to withdrawe the vsurped power of the byshoppe of Rome and to redresse hys naughty lawes & tradicions whiche were onely by custome confyrmed. And the onely refuge and defence of his fautors, is custome, saiyng. So haue our forefathers vsed. So they beleued. And except the more mercy of God, So they are dampned.

Publius. 155.

¶ A greate rebuke although it be spoken merely,
Yet many times it hurteth greuously.

Erasmus.

As a mong Englishemen, yf a man cal one or other traytor but in sporte he is in daunger of a blow, or some worse displeasure, the trespase is so heynous.

publi-

Publius.156.

Alas how harde is the custody,
Of renoume and glory.

Erasms

An honest name and fame is lightly defiled and contaminate. And it is a more harde & busy thing to defende and kepe the same, then to get it.

Publius.157.

A man is beside his body
When he is furious and angry

Erasmus

He is beside him self, and not hys owne mā, whosoeuer is angry and throughly vered. Accordyng to this sayng afore. He speaketh to one that is absent, that communeth with an angry person.

Publius.158.

Alas how greatly is he to be feared.

To whome death is nothing dreaded.

Erasmus.

He that passeth not vpon deathe suche a one is greatly to bee feared. For asmuch as he is lorde and ruler of anotner mans life, whiche doeth litle set by his owne. Burrāt. As who wolde say, he litle passeth to kil and sle, who careth not for the lesinge of his owne life.

Publius. 159.

¶ Upon a wretched person, he that hath pytie,

Of him self he hath memory.

Erasmus

For suche a one doth vnderstande that thesame wretchednes may chāce vnto him, wherupon he shuld nede of

of suche healpe.

Publius.160.

¶ That is a shame, not without honesty.

In a rightful cause for to die.

Erasmus

That euel name and reproche is praiseful for a man to lese his lyfe in the way of right. Burrant. As to be hanged is a villanous deathe, yet is it glory to him which is hanged guilteles, or is taken prisoner and so put to suche kynde of execution among his enemies.

Publius.161.

¶ Lye hath helpe in aduersite.

Who lendeth his helpe in prosperite.

Erasmus.

Who when he is wel at ease and

welthy, doth help other, other, to help the same again in his aduersite.

Burrant. But forasmuch as fewe do obserue this lesson, therefore the lesse pitie men haue of theym when they are fallen in suche necessite and nede.

Publius. 162

¶ Of him to be harmed alas what mysery is it,
Of whome thou canst not complayne or requit

Erasmus

It is an harde case for a man to be endommaged or displeased, either of his frende or els of a great man. For as of the one it is lytle honesty to cõplayne, so of the other it is not the surest. And so he shoulde bring hym self in to a shrewde pacie yf eyther of theym woulde go aboute to requyte with like displeasures.

Publius

Publius.163.

Extreme nede and wretched pouerte
Causeth a man to auenture in great ieoperdie.

Erasmus

Pouertie is wittie and full of inuencio, and a finder out of craft and subtelte, and euel and naughty thinges do many times stirre and moue a mans braine, according to the saiyng of Salo. burrant. Is in some Idolatry, in some theft, in some other lechery, and so al kyndes of vices pouerty doth cause to be attempted and approued.

Publius.164.

Alas how miserable is that pain
Which in torment may not complayne.

Erasmus

of Publius.

The truthe is tried out in tormentes & ponishmentes. But some be so tormented, that they dare not tell the trueth, knowynge what he woulde haue kept preuy and not to be vttered, that with tormente and ponyshe them.

Publius.165.

Alas in long life how many with chance.

That causeth a man to take gret repentance.

Erasmus.

Many thinges to happen by liuing longe whiche thou wouldest not to happen by thy wil. Burnāt. Forasmuche as the life of man is neuer without misery and wretchednes, and euer in subiection to the hasardes and daungers of fortune.

Publius.166.

Pleasaunt

¶ Pleasant and swete communication.
Hath his veneme and poison.

Erasmus

Faire speche is ful of subtelty and deceyte, and a swete honied poyson. Burrant. Whose tast is pleasant and delectable, and yet the operation and working of thesame is most noisome and deadly.

Publius.167.

¶ So often times a man dieth,
How often as he his frendes leseth.

Erasmus

Death is a certayne benummyng or lacke of a mans best iuels. As hys Wyfe and children, his Father and Mother, or any other of his familyers or whome he derely loueth.

Publius.198.

¶ A man alwaies beareth one thing

in hym selfe priuily,

And thynketh towarde another cleane contrary.

Erasmus

Euery man is a dissembler.

Durrant. There is not the perfectest frende and louer, but he wil dissemble ād glose, and wheras he doth weare himselfe outwardly to be a frende yet he thinketh otherwise in his harte.

Publius.109.

¶ A good repyt of a mans honestly,

Is another inheritance and patrimony.

Erasmus.

A good name and honest repyte is almoste as muche worthe as any goodes or landes that a man hathe by

by his enheritance burrant. Yea whosoeuer hath a good name, hathe purchased to himselfe a more ample and sure state of enheritance then cā by any gift or naturall dissent or by any other earthely thinge be obtained.

Publius .178.

A man perceiueth not any griefe or peine.

As long as by good fortune he wthe gayne.

Erasmus

That peyne and grief is not felte nor perceiued, wherwith any cōmodite or profite is gotten. burrant. For the swetnes and pleasure of the one, doethe alaye thee bytternes and payne of the other.

Publius .271

He with much honesty serueth. That to time alwaies obeyeth.

Erasmus

Erasmus.

It is an honesty for a manne to ſerue: apply himſelf accordīg to the tyme, and to geue place to Fortune for a ſpace. Burrant. For ſhe is not ſo continually cruel, but that ſhe wyll change her ſelf into a better mode.

Publius .172.

¶ Man is lent but for a tyme to lyue.

For euer this life god did not him geue.

Erasmus

Lyfe is geuen but for a ſeaſon, in ſomuche that he which gaue it may require it lawfully and as his of ryght, whenſoeuer it ſhal pleaſe hym.

Publius .173.

¶ It is better to know thyne owne

hyre

heyre.

Then for thine enheritance to seke a stranger.

Erasmus.

It is more profite for the to haue chyldren of thyne owne, to whome thou maist leue thy lands and goodes, then to loke and seke for strangers children, to whom thou mayest leaue thyne enheritance.

Publius. 174.

¶ At his fathers death, the heyres weping.

Is but a very counterfaict laughing.

Erasmus.

The wepinge of the heyre is but a fayned and a dissembled laughter: For he reioyseth and is gladde, although he put his fynger in the eye.

Burrant. And thys is the proper

tye

eye of an vnnatural sonne, who loueth more thenherytance, thē the life of his father, and a very litle tyme (God wot) he doth enioy thesame.

Publius.174

¶ A woman that doth oft marry. Hath for the most parte an infamy.

Erasmus

The common people doth thynke and iudge full shrewdely of that woman that doth mary many husbandes. Barrant. For some with Paule wil thinke her incontinent, and other wil iudge her couetous, or els very folysshe.

Publius.176.

¶ The inferior and subiect abhorreth.

In whatsoeuer the superior offendeth.

Erasmus

Erasmus.

Whatsoeuer thyng the Princes and gouernors doo amisse, thesame falleth to the mischief and destruccio of the commons. Burrant. As if princes fall at contencion, and so moue battaill, the commōs buieth the beegain & smart therefore in the meane tyme, and many a man leseth his life before he hath deserued to dye.

Publius, 117.

To auenge thyne enemie after lōg strife:
Is the begynnyng of a newe life.

Erasmus.

The pleasauntest thyng in the worlde, is to bee auenged of a mannes enemies, & it is as a newe kynde and maner of liuyng. First, he doeth defende his awne life, and moreouer he reioyseth of his querell auenged.

Publius.178.

So vpright alwaies, lette bee thy dooyng.

That no manne hate thee, for thy nowne deſeruyng.

Eraſmus.

We cannot auoyde, but we muſte be hated and enuied of one or other, but we maie take hede and beware, leaſt any man hate vs worthely, accordyng to our deſertes.

Publius.179.

Whom thou kepeſt in, whether he will or no:

Thou prouokeſt theſame abrode to go.

Eraſmus:

He whiche is not willyng to tary the more thou doeſt hold hym backe, the more deſirous he is to departe. Burrant. And Terence doth note this propertie,

propertie, to be in a young man spe-
cially. And my opinion is, that it is
geuē to women naturally, their wil-
lies and thoughtes, are euer so fro-
ward and contrary, to their husban-
des commaundementes.

Publius, 180.

Thou doest dishonor thy dignitie:
Whyle thou doest aske of the vn-
worthie.

Erasmus.

It is a villany and a very slauery
to become a suiter to an vnworthy
persone. Therefore his worshipe is
disgraced. Burrant. Whosoeuer beg-
ging of nobilitie, is a petitioner to a
slaue or a villain.

Publius, 181.

The couetous man is towardes
no man beneficiall:
And towardes hymself, he is

The layinges
wourst of all.

Erasmus.

A couetrous persone dooth good to no man, as long as he liueth, and moste specially hymself, he doth both vexe and trouble, by the carefull kepyng of his goodes.

Publius, 182.

He geueth twise to the nedy:
Whiche geueth spedely.

Erasmus.

A good turne is twise welcome, whiche is geuen by and by, and out of hand, to hym that hath nede of it. Burrant. For it serueth his turne, saueth his credēce, & kepeth his honestie

Publius, 183.

Couetousnes in muche plentie:
Is a well furnished pouertie.

Erasmus.

To

To couet when thou haſt plentie,
is as a certain nedines and penurie,
not free & ſimple, but well furniſhed
and ſtoꝛed, and as who would ſaie,
a riche pouertie.

Publius.184.

Who at a fault winketh:
To do, another he pꝛouoketh.

Eraſmus.

He which diſſembleth a fault, doth
pꝛouoke and allure to do another of-
fence. Burrã. As the maſter to ſuffre
the ſcholer once to bee negligent, he
will be the moꝛe bolder to bee negli-
gent another tyme. No foꝛgeueneſſe
ought to be in ſynne, in whom there
is no hope of grace oꝛ amendement.

Publius.185.

Gentle bloud oꝛ nobilitie:
Can take no repꝛoche oꝛ villanie.

Eraſmus.

Esther, because it is the condicion and properitie of a gentle and noble harte to set naught by, or litle to regard arebuke or checke. Diels forasmuche as an haughtie courage cannot abide to be checked or reproued.

Publius. 186.

He that seldome is an offendor
Deserueth to haue the more fauor

Erasmus.

As the more frequent & oft a fault is doen, the more straight correction ought to be ministred and geue. So the more seldom a man doth offende the more fauor should be shewed.

Publius. 187.

One personce churlischenesse and lewde demeaner.

Doth make many a poore wretche to fare the worser.

Erasmus.

The

Of Publius.

The vnkyndnes of one persone doth cause, that thei that bee loupng and kynde, bee not holpen, although thei haue neuer so greate nede.

Publius. 188.

In euilles to trust and hope for amendement:
No manne is wont to do, but an innocent.

Erasmus.

A good & vpright conscience doeth cause, that in euil thinges we do hope and trust, that God will be our help and succor. Contrarie. And a naughtie and corrupte conscience, is wont in this case to dispaire, for þ he hath no remorse of his iniquitie. And the greatnes of his synne, doth so croke his vprightnes, that it causeth hym to haue mistrust of the goodnesse of God.

Publius.188.

In auengyng of thyne enemie:
It is blamed to be to haſtie.

Eraſmus.

Bee thou not haſtie and raſhe, either to auenge thy quarell, either els in geuyng of iudgemēt. Burrant. For bothe theſe two requireth good aduiſement and leiſure, for the one is not ſo lightly corrected, and thother is not ſo eaſely redreſſed.

Publius.189.

Of learnyng and witte, he that hath the grace:
Will feare his enemie, bee he neuer ſo bace.

Eraſmus.

It is the pynct of a wiſe manne, not to ſet light of his enemie, bee he neuer ſo vile and poore, for he maie by ſome occaſiō or other, waite hym

a displeasure. Burrant. Is the Sarasbie or Bitell, who beeyng at contencion with the Egle, and of the same for his litlenes, nothyng dreaded. In the absence of the Egle he crepeth in to her nest, and tumbleth her Egges out of the same.

Publius, 190.

To a miserable and a wretched creature:
Scoffyng is an high displeasure:

Erasmus.

The sely and miserable creatures be offended & displeased, with laughyng and gestyng. And thei who are in wretched case & misery, doe wrest wordes, spoken by very chaūce and vnadui sedly, to the suspicio of some hurte or euill meant towardes them although a man neuer so thought.

Publius, 191.

The Judge of his corrupte conscience, is condempned:
When the giltie from his faulte, is pureed.

Erasmus.

When the giltie is acquited, then the Judge must nedes be no innocēt
Burrant. For it is a shrewde token, that the Judge is corrupted or bribed, when he that hath deserued the punishement of the Lawe, is by the same clered and acquited.

Publius. 192.

To forgeue, it is good humanitie
Whē the partie is ashamed of his iniquitie.

Erasmus.

No forgeuenesse at al ought to be, but where the partie repenteth hym selfe, of his drede doen. Burrant. For in suche a case the amendemēt of his life

life shalbee moze pleasure vnto vs then his death. By his death we shal wynne nothyng, and by his life he mate recõpence vs foz our goodnes shewed in suche distresse and exigẽt.

Publius.195.

In thynges doubtfull and full of ieoperdie:
Muche auaileth boldnes and audacitie.

Erasmus.

When a matter is in a hasard of winnyng oz losyng, audacitie and the bearyng of a good face there vpon, helpeth greately. Burrant. The common saiyng is, spare speche and spare spede. For many a one, throwe a litle dastardnes of harte and bloushyng, leeseth many a good chaunce and Foztune, whiche thei might haue had if thei had put them

selfes

selfes forward.

Publius.194.

A synner, thesame daie hymself condempneth:
In the whiche, by any meanes he offendeth.

Erasmus.

Whosoeuer dooth a mischeuous deede, is straight waie condempned, tohymself, his awne conscience beeyng Judge, although no other iudge geue Sentence. Burrant. I would to God that euery man, would consider this Judgement, and putte his naughtie life to execucion, and strãgle his sinne, with a strong halter of repentaunce, neuer willyng to come to that Judgement again.

Publius.195.

To rebuke hym ẏ is an euill liuer:
It is compted for no slaunder.

Erasmus

Erasmus.

It semeth no slaūder, whiche thou saiest against an ciuill and an vnhappie persone. Burrant. For those reportes that thou makest of hym, are true, and thou liest neuer a deale vpō hym. And if thou shouldest saie otherwise, ÿ shouldest not say truth.

Publius. 196.

Fewe thynges do want vnto pouertie:
And all thynges do lacke vnto auarice.

Erasmus.

Many thynges there are, whiche a poore man doth nede, to the necessitie of his life, but a couetous man doth nede many thynges mo, whiche hath not somuche as that, whiche he hath in his possession.

Publius. 197.

Toward

Publius.197.

Towarde thy frende, behaue thy selfe so.

That thou thynkest that he maie be thy so.

Erasmus.

So loue, as thou maiest cõuenient ly hate. So farre truste thy frẽde, that if he bee made thyne enemie, he maie be able to do thee litle harme. Burrant For there are many false flatteryng frendes, who, when thei haue crepte into a mannes bosome, and knowen all his secretes, thei worke muche villanie and mischief against hym.

Publius.198.

No manne can better abide enuie Then a strong man or an happie.

Erasmus.

Fortunate and luckie persones to set naught by enuie, and a strõg and hardy

hardy man doth vterly defie it. Bur-
rant. The one is able to withstande
malice with his substaunce, hauyng
good lucke on his side, & thother is a-
ble to fight it out with clene strēgth.

Publius.199.

Grief and anger, emong thē that
be louyng:
Was euer yet fownd, glosyng and
dissemblyng.

Erasmus.

And this is comōly seen in woyng
for where the parties loue one ano-
ther entierly, yet will thei ofte times
fall out & be at defiaunce, wheras all
the woylde is not able to sunder thē.

Publius.200.

Enuie is moued priuely:
And for a thyng of naught it is
angery.

Erasmus.

In

An enuious person, is not without anger, but yet dissembled and close, for a trifelyng matter scarse worthe three skippes of an old doggue. Burrant. Suche persones that be enuious and Melencolious, will be angrie and frete within themselfes, for their naile pared awrie.

Publius. 201.

An angrie person, thou maiest auoyde lightly:
But hatred thou canst not, til thou shakest thyne enemie.

Erasmus.

Anger wth coole anone, but hatered and malice dooeth dure long, he verely doth hate, whosoeuer is an enemie. Take hede of hym therefore a long tyme, yea, alwaies. The very same thyng doth the wiseman of the Hebrues put in knowlege, satyng.

To

To an enemie reconciled and receiued
Into fauor again, take thou great hede.

Publius. 202.

Of a displeasure and iniury:
Forgetfulnes is the next remedy.

Erasmus.

Iuengement doth not help and remedy iniuries dooen vnto thee, but forgetfulnes and the puttyng theim out of mynde, can dooe it very well.

Burrant. For by auengemēt, we make worke our selfes more displeasure, but when wee haue put theim quite out of our memorie, our myndes are quiete. And this shall moue our enemies hartes, to be sorry for doyng of suche iniuries.

Publius. 203.

Who vpon his anger, hath the victorie:
He hath subdued a sturdy enemie.

Erasmus.

It is an euident signe, and moste perfecte token of a right valiaunt champion, when a man ouercometh his angerie passion. This could not thesame victorious and moste valiaunt Alexander, the moste mightie and greate conquerour of the whole worlde do. Burrau. And no more can any other manne, nowe in this our tyme doo, and yet thei thynke theim selfes manly and hardie capitaines, mete to be set ouer a greate nomber of men, not beeyng able to subdue a litle sensuall will in themselfes.

Publius. 204.

To thy frende, haue suche faithe and credite:

That he may haue no occasion to be thyne enemie.

Erasmus.

I like saiyng to this, is there afore rehersed, where he geueth like counsaill, for a man so to behaue hymself towardes his frend, that he take no vantage of hym, to do hym a displesure, if he chaunce at any tyme, to fall at debate with hym.

Publius.205.

An angrie persone, thynketh it an heinous thyng:
To haue good counsaill, or a gentle warnyng.

Erasmus.

A wrinisshe + curst harted felowe thynketh hymself to bee shrewdely hurte of hym, who geueth hym good cõsaill. Burrant. And suche felowes that be so self willed, bee it neuer so muche for their commoditie + profite, that a man counsaileth thẽ, yet will thei folowe their awne sensual

appetites and froward willes.

Publius.206.

He wickedly GOD blameth and accuseth:
Who the seconde tyme Shippe wracke suffereth.

Erasmus.

He that hath once been in ieopardy, and dooeth aduenture hymself in like daunger again, he dooth shamefully blame Fortune. Burrant. If any thyng goo amysse with hym. Is thei whiche haue once escaped drounyng, will put thēselfes in theſame hasard again. It wer great wickednes for thē, to laie the fault in God, who hath geuē thē a faire warnyng before, to be ware and take hede.

Publius.207.

It is a reproche and an ignomie: For an vnworthie persone to bee in

in dignitie.

Erasmus.

Honor and promocio geuen to the vnworthy, dooth not make hym an honest man, but doth muche more dishonest and shame hym. Burrant. For where as before his vnworthynesse, was but of a fewe knowen, now it is lifte vp in the sight of the wide worlde, to be seen of all menne. And by this meanes he getteth to hym, more shame then dignitie

Publius.208.

Where newe praise dooth spryng and grow:
There the olde praise is allowed also.

Erasmus.

If thou shalt happen to doo well the seconde tyme, thou shalte cause, that men will the better beleue the

y.iii. good

good repyt that wēt of thee before.

Publius.209.

He is well eased of his awne griefe
Who hath dooen his enemie like mischiefe.

Erasmus.

He lesse feleth his awne hurte and displeasure, who is able to requite & auēge his enemy, with a like shrewde turne. Burrāt. As if one haue taken a broken hed, that the bloud runne aboute his eares, yet if he be able to wasmuche again, he will compt hymselfe cured of his wounde.

Publius.210.

Fortune is bothe light and waueryng:
That she hath once geuen, quickly again crauyng.

Erasmus.

Unconstant and vnstable fortune doth

woth by and by fetche again, & take awaie, if she haue geuen any thyng.

Publius.211.

This law, is to all mē vniuersally Whiche biddeth vs, to bee borne and dy.

Erasmus.

The necessitie to bee borne and to dye, doeth touche all men in generall Bumant. And where there is no lawe of necessitie, thesame must nedes be obeyed, for there is no waies to auoyde or correct it.

Publius.212.

Euery mannes auauntage or furderaunce:

Cannot be without anothers hinderaunce.

Erasmus.

The lucre and winnynges of one man, is the losse & disprofite of ano-

ther. But not like in thynges of the mynde. Burrant. If the buyer haue a great peniworth in his merchandise the Seller muste nedes sustein losse. And so likewise in all other worldly thynges. But in vertue and cūnyng it is not so. For in them, that which one winneth and gaineth, is no hinderaunce to another, of whom, he getteth suche vertues or qualities.

Publius. iij.

Wantonnes and commendacion:
Could neuer yet agree as on.

Brasmus.

Intemperauncie & vnchast liuyng is alwaies subiect to an euill manne Burrant. For where as other kyndes of vices, although heinous, yet thei are many tymes borne with all, but riotous liuyng and carnal delightes no good man can alowe or cōmende.

Publius.

Publius.114.

The giltie persone, feareth the daunger of the lawe:
And the vngiltie, of fortune standeth in awe.

Erasmus.

The innocent & giltles, although he stand in no dread of the lawes, as the offender and giltie woeth, yet he feareth fortune, whiche many times doth oppresse and wrong the iust and vpright liuer. Burrant. For she hath no respecte of persones, but as well the good as the euill, she doth honor and dishonour, and make high and lowe at her will.

Publius.115.

To the riotous man many thynges do want:
And to the niggarde, all thynges are scant.

Erasmus.

The prodigall & wastfull spender doth nede many thynges, and the couetous person doth lacke all thinges. He hath nede of many thinges, whiche spēdeth muche, to the other there is nothyng inough, for asmuche as he is insaciable, and neuer satisfied.

Publius. 216.

Churles and vnthankefull persones moste of all.

Do teathe a man, to be hard and vnliberall.

Erasmus.

Unthākful persones do cause that ther whiche haue been kynd and beneficiall, doo now withdrawe ther liberalitie, and to geue more seldome then ther haue doen heretofore.

Publius. 217.

He who doth to one man an injury

Doth

Dooeth threaten to doo the same to many.

Erasmus.

Euery man dooth loke to haue a shrewde turne or iniury at his hande, whiche hath doen the same to one alredy. Burrant. Litle is his conscience to be trusted, but that he will in like case do wrong to all men, if he maie haue like auauntage of theim, if he sticke not to doo one man a displeasure wrongfully.

Publius. 218.

Leisure & all thynges, wee hate and dispise:
But yet it is that, whiche dooeth make vs wise.

Erasmus.

Troublous and greuous is tarryaunce in euery matter, yet the same dooth make vs wise and wary, least we

we do any thyng rashe and vnaduisedly. Burrā. And here vpon is a true saiyng, emong the common people. Hastie men neuer lacketh woe.

Publius. 119.

That is an euill cause to be iudged
For the whiche mercie is required

Erasmus.

Innocencie and vprightnes of liuyng, nedeth no fauor or mercie, but desireth the iudge to be indifferent & righteous. But whereas al the trust and hope of the matter resteth in the mercie of the Judge, the cause is verie euill.

Publius. 120.

His death is to bee thought more happie:
Whiche dieth, before he doth desire to dye.

Erasmus.

He

He dieth then happely, who dieth while his life is yet pleasaunt vnto hym. And doeth not as yet, through the werines of the same, wishe to die Burrant. Like sentence hath he before where he reckeneth no death so happy as that whiche taketh a man in his best ruffe, and when he moste desireth and delighteth to liue.

Publius .xv.

To bee constrained to holde thy tounge, it is misery:
When thou wouldest vtter thy mynde willyngly.

Erasmus.

It is an hard case, when it is not lawfull for thee to speke what thou wouldest. For there thou shalt haue libertie, muche lesse to do what thou desirest, if it be not lawfull for thee to speake thy mynde freely.

Publius

Publius.222.

The chaunce is moste miserable and vnluckie:
Whiche doth want al spite & enuie

Erasmus.

Happines doth stirre and prouoke hatered and malice. Therefore, whō no manne dooth hate, must nedes be moste wretched of all other.

Publius.223.

Hym full euill mate I call:
Who for his awne profite is beneficiall.

Erasmus.

He that doth a good turne for his gaines sake, he doth euill. Burrant As many a manne would bee compted, greate and speciall good frendes, for lendyng their neighbor in his necessitie a some of money, when thei re-

ceiue

ceiue it with an ouerplus, to their moste aduauntage. I maie rather call them Vsurers, then frendes, for if they should haue no gaynes, they would lende no money, nor doo any other dede of charitie, and after this sorte it is no charitable deede to bee supposed.

Publius. 224.

A lende: persone, when he dooeth counterfaict goodnes:
Then he is disposed, to moste vnthriftines.

Erasmus.

A dissembled and a cloked malice and mischief, is wourst of all other, Burrane. For suche are like vnto serpentes and Adders, that styng priuely, who in their outward behauiours, are as meke as lambes, and in their hartes rauenyng Wolues and

subtile

subtle Foxes, then moste purpolyng mischiefe and naughtines, when thei pretende moste holines.

Publius, 225.

When that feare vpon man doth come:
Then shall he slepe but very seldome.

Erasmus.

Feare doth driue awaie slepe. Or els a man ought not to slepe, when he is in daunger. Burrant. Like rest taketh he, whiche is beleiged with his enemies, or that is tossed in the middle of the sea, emong the stormes and tempestes, where is but a thinne borde, betwene hym and his death.

Publius, 226.

Death of necessitie, no manne can refuse:
But to dye, when thou wouldest not

thereof. Burrant. The custome emõg the Paynimes, was to shed wine vpõ the graues and burialles of their frendes beyng dedde, whiche thyng the very Heathen did abhorre and esteme for a superstictõ, and a thyng that profited neither the liuyng nor the dedde.

Publius. 229.

That Master is wourse then his seruaunt:
Whom to displease he dareth skant.

Erasmus.

He is subiecte and inferior to his seruaũtes, that feareth them, for because he knoweth himself giltie and an offendour. Burrant. As that Master, who hath made his Seruaunt, priuie to his whoredome or theft, or suche another vice, dareth not putt

away his seruaunt, or displease him in anywise, least he bewraie his vnthriftie liuyng. In this case the master is become the seruauntes bondman or slaue, and is at his seruauntes becke and commaundement.

Publius. 230.

More faythfull is the heire of thy body begettynge.

Then any straunger, that thou shalt assigne by writyng.

Erasmus.

Thy childe is borne thyne heire, but the straunger can be but thy bastard heire. This maketh against them, which disinherite their awne children or right successours (whom very nature hath bound them vnto) for any trespasse or offence done by them, & transpose and geue the same tytle of their goodes & possessions to straungers.

Publius

Publius.231.

In geuyng a shrewde worde, or an euill councell:
The women their husbandes, we farre excell.

Erasmus.

In euill thynges, the women haue farre passyng wittes aboue menne.

Burrat. Yea, no mānes reason or cūnyng, is able to inuestigate or search out the craftie inuencions and shiftes, that women haue prompte and redy, in excusyng or maintenyng of their wickednes. And that the deuill sone espied For the feat to defraude manne of his blessed state of perfect felicitie, was wrought by a wily & subtle beast (a woman)

Publius.232.

It is an euill pleasure and felicitie

Another straūge thyng to occupie.

Erasmus.

Another mannes meate is sweete and pleasaunt, but that pleasure is naught for a man to frequēt and accustome hymself to straunge thynges whatsoeuer thei be. Burrant. Is for one alwaies to thrust his legges vnder another mannes table, & to be euer tryggyng and borowyng this or that, and neuer to recouer hymself out of anothers daungier, there can be no more displesure wished to him truely, for it is a very bondage.

Publius. xxx.

That is kepte with muche perill and ieoperdy.

Whiche delighteth and pleaseth many.

Erasmus.

It is heard to saue and kepe that whiche

whiche many men desire, as money and a faire wife. Burrant. For these twoo are as Buttes and Pricks, at whom euery mannes eye doth shote. And I would they did so well prouide for the remedy of the one, as of thother. They locke vp their money in their Cheastes, so I would they should kepe their wifes out of their Shoppes, where they sitte as stales and allure mennes eyes passyng by. In Venice and other tounes beyõde the Sea, single women and queanes, doo after suche sort, sit in wyndowes and Shoppes, and chast matrones and wiues, kepe them secrete in their halles and parlors.

Publius, 234.

That medicine is very euill:
Whiche dooeth nature destroye and spill.

5.iiii. Erasmus

Erasmus.

The medicine that hurteth nature is hard, as that whiche taketh away any member or limme of the bodye.

Burrant. As I haue knowen a Phisicion, whiche did minister a medicine to heale a mannes eye, and vterly perished his sight by the same. Likewise a Surgion, who toke vpon hym, the cure of legges, & nowe the partie is not able to set a foote vpon the ground.

Publius. 235.

He that is of an euill disposicion: Nedeth no leude instruction.

Erasmus.

To naughtines, yea, without any teacher, we are apt & ready, but vertue must haue a scholemaster Burrãt Or els it will not at all bee learned. And when it is with muche trauaill

gotten

getten and obteined, it is with one euill vice or qualitie, pollated and defiled.

Publius.236.

To knowe no part of misery:
Is to liue without all ieoperdy.

Erasmus.

He who liueth without daungier hath an happie life. A sure life and a quiete, although poore and bare, is the moste pleasant and happie life.

Burrant. Applying to the tale in Esope, of the Mouse of the countrey, that was ledde into the citie, by the towne Mouse, & of the same Mouse feasted, and when thei were in their chief bāquetyng, one rushyng at the locke of the doore, made theim bothe seke their holes. Where vpon the countrey Mouse said. I had rather haue my poore chere at home, in safgarde and quietnes, then to haue all

these delicate dishes and sumptuous rates with suche fare.

Publius.237.

They liue full vnthriftely:
Who thynke to liue continually.

Erasmus.

For suche felowes prolong alwayes vntill to morowe, as long as there is any pleasure or good thyng Burrant These litle remember what Myght bryngeth with hym, whiche dare promise theimselfes to morow date. So did the foolishe riche man in the Gospel, promise his soule many yeres of worldly felicitie, and yet the deuill fet his soule thesame night folowyng.

Publius.233.

By erpūdyng of a worde slāderous
Thou shalte many tymes make it wourse.

Erasmus.

Erasmus.

Some go aboute to excuse an euil woorde spoken, by qualifiyng or by interpretyng of the same, & so make more debate. Burrant. For a foolishe interpretaciō breedeth a further matter, and cause of contencion.

Publius. 239.

He is not like lōg tyme to prospere. Who maketh a phisicio his heyer

Erasmus.

For he dooth prouoke and entice hym to kill hym out of hande. Burrant. He were as good to deliuer his sworde into his enemies hande, and bid hym slee hym, and I thynke his enemies would haue more compassion vpon hym, for he were like to wynne nothyng by his death.

Publius. 240.

He is not long deceiued.

Who

Who is quickely denied.

Erasmus.

He hopeth the lesse while in vain, that is quickely denied and misseth of his purpose. Burrant. There are some that will promise a man many good morowes, and that thei will do the best, when thei thynke farre otherwise. But I take hym to bee a plain dealer, who will tell me where vnto I shall trust.

Publius. 241.

A mannes goodnes is chaunged:
If with a displesure he be agreued

Erasmus.

Good men be shrewes, if thei be a litle moued. Burrant. We call & iudge many good men, whiche bee yet vnknowen vnto vs, with whom, when we bee throughly acquainted, & then thei a litle displeased, we shall fynde

as

as curst as the best.

Publius.242.

A woman when she sitteth alone musyng:
She is euer some mischief or other imaginyng.

Erasmus.

A woman that sitteth musyng and studyng by her self, casteth some vnthriftines or other in her mynd. Burgant. For shame refraineth ꝑ kind, whiche shame, when thei are in solitarines, and alone by themselfes, is awaie cleane and nothyng at all remembred.

Publius.243.

He that is willyng to worke mischief and confusion:
Of euery trifle, he taketh an occasion.

Erasmus.

To

To euill disposed persones, there neuer wanteth an occasion to doo mischief. Burrant. As he who is disposed to fight, and is redy to draw his Dagger at one froward or croked worde, but many of them buieth ofren tymes, their hastines full dere.

Publius. 244.

A mischeuous persone and euill disposed:
Is alwaies with his awne nature delited.

Erasmus.

Although he haue no auntage or reward of his mischief, yet a wicked persone delighteth in his awne vnshriftines, and is euill vnto theim that are louyng and kynde.

Publius. 245.

He must nedes many feare:
Towardes whom, many dreade

doo

doo beare.

Erasmus.

Whom many do feare and dread, hym fewe do loue or beare fauor to. Therfore, he again of necessitie must feare theim, of whom he is dreaded.

Purrant. For the hart of manne is so free, that he will seke all the meanes possible, to bee rid of feare, and beareth a priuie grudge towardes hym, whom he feareth, and sercheth how to displeasse hym.

Publius, 246.

By rulyng & raignyng wickedly: Many tymes is lost a great empery

Erasmus.

It is a greate dominion & a mightie Empere, to rule well: & contrarywise, the same is lost by euill gouernaūce. Or els this. Ther is no kingdō so mightie & full of power, which

is

The kaynges
is not lost, if thou reigne by tiranny
Publius .247.

That woman whiche many doth
mary.
The same again pleseth not many
Erasmus.

Thei haue an euill reporte emong
the people, whiche chaungeth many
husbandes. Either thei be vnhappie
or vnconuenient, or inconstant or ve-
rie shrewes, for whatsoeuer she bee
that marieth the seconde husbande,
surely she did some vnhappines to
the first, whom thei forsoke. Burgam
And this also maie bee well applied
to them, who when thei haue buried
the thirde, the fourthe, yea, the fift
husbande, will be nothyng ashamed,
be thei neuer so old trottes, to take
another husbande, either for incon-
tinencie, or els for auarice.

Publius

Publius.248.

That is an euill counsaill taken: Whiche cannot be chaunged nor forsaken.

Erasmus.

Neuer wrappe thy self in suche a bonde, that thou canst not wynd thy self out again. Burrant. Like vnto them that vpon light cõsaill without castyng the weightines of the matter, doue make themselues to be prestes, or mary a wife.

Publius.249.

It is best for the vnfortunate and vnhappie:
In no maner of matters, themselfe to occupie.

Erasmus.

Who hath no lucke in dooyng of businesses, it is best for hym to bee quiete & at rest. Burrant. For the more

he medeleth, the more mischaunces come vnto him, and into the further daungier he runneth, wherefore, to haue a do in no matter, is moste ease for an infortunate persone.

Publius.250.

The iyes can offende in nothyng: If a good mynde haue theim in rulyng.

Erasmus.

Wee blame our iyes, as though thei ministered an occasion of euill lustes and desires. But the mynd is in the faulte, whiche beareth no rule ouer the iyes.

Publius.251.

Cõpt not that vnto thee as propre Whiche Fortune maye chaunge and alter.

Erasmus.

Suppose nothyng to bee truely

thyne

thyne and euerlastyng, whiche maie be taken awaie. Burrant. And so we can take no yearthly thyng as oure awne, but heauenly thynges wee maie trust to be ours for euer. If we haue the grace of God, once to obtain theim.

Publius. 252.

That whiche feare to take good hede.

Do not so sone fall and slide.

Erasmus.

That is to say: he is not so quickly oppressed with a misfortune whiche doth take hede and beware of the same. And he is not lightly encōbered with any ieoperdy, who doth obserue and marke the daunger therof.

Publius. 253.

Thou knowest not what to wishe or what to flee:

The course of tyme doth so alter and dalie.

Erasmus.

The tyme and course of Foztune dooth in suche sozt dalie, that often tymes those thynges, whiche thou thynkest best, thou shalte perceiue to hurt chiefly, and so of the contrary.

Publius.254.

He that will a daunger slye:
Must put hymself in ieopardye.

Erasmus.

Thou must by some meanes oz other aduenture, if thou louest to auoyde daungier. Foz he that feareth all thynges, shall neuer rid hymself out of all ieopardy.

Publius.255.

There is no foztune so good and certain:
Of the whyche thou canst not complain.

complain.

Erasmus.

Some displeasure or other, is alwaies coupled to happines. Burrant. As there is no man so healthful, but he hath a disease, yea he should not perceiue whether ther wer any pleasure, without he had felte some pain or mischaunce withall. As Philippe kyng of Lacedemony, compted hym self vnfortunate, because he felte no calamitie emong all his luckie successes of fortune.

Publius. 256.

We men, do no where dye better. Then where to liue, we haue most desire.

Erasmus.

There is best dying, where we liued moste pleasauntly. Burrant. For there shall a manne be best put in re-

Abraunce what his pleasures wer, wherein he delighted moste, howe vain his felicities were, and howe shortly thei are ended.

Publius. 257.

Cause and occasion to deny:
In a coueteous persone is alwayes redy.

Erasmus.

Thei, who geueth not willyngly, doo alwaies finde some occasion or other, why he might not geue. Burrant. As if their poore neighbor come and aske their almose, thei answere: we are charged with a greate householde. The Kynges money must bee payed. All thynges are deare. As though thei wer well excused before God, in that thei haue not releued their poore neighbour, in suche nede and scarcitie.

Publius. 258.

rar, and so ponishe adultery, that he hymself maie be made a poysoner.

Publius. 262.

It is parte of a good turne, fetely to deny:

That whiche is asked earnestly.

Erasmus.

Some do so hardly and churlishely geue, that thei lese the thankes of their benefite. Some do deny so fetely and gentely, that thei seme in a maner to haue geuen.

Publius. 263.

It is foolishenesse that of thee to bee feared:

Whiche by no meanes can bee auoyded.

Erasmus.

As death or other incommodites, appoyncted to a man by destiny. Burrant. For feare in suche case doth no-

thyng, but double the sorow or greef: whereas a good harte and comforte taken, would cause the thyng, that semeth hard to be easie.

Publius. 264.

He that is fearfull, sayeth he doth beware:
And the niggard sayeth, he dooeth spare.

Erasmus.

Euery manne flattereth his awne spuales and offences, and doeth extenuate & make lesse the same, by counterfeityng the names. Burrant. And this we see, so put in common practise, that a detestable sweerer and blasphemer, is called a lustie bloud, and a vicious persone and a whoremonger, is named a good fellowe. And so vice is maintained by very flattery.

Publius. 265.

In

In sufferyng an old displeasure:
Thou doest a newe prouoke and allure.

Erasmus.

If thou suffre a synne vnpunished thou semest to allowe þ it wer lawfull for hym to offend again. Burrant Euils are alwaies to be remedied in the beginnyng, for if thei once take rote, it is hard to remoue them.

Publius. 266.

The couetrous doth lacke aswell that he hath got:
As that thyng whiche he hath not

Erasmus.

The niggard wth no more vse his awne goodes, then a straungers. Therefore, he lacketh aswell the one as thother. Burrant. For although he hath plentie, in that he lareth it vp in [illegible]

it, he semeth verie poore and nedy.

Publius. 267.

O how long is the life of hym in miserie?
And how shorte is the tyme of the happie?

Erasmus.

Unhappie and miserable persones, be thoughly wery of their liues
To the fortunate and wealthy persone, death dooth seme to come before her date, for because he feleth no werines of life.

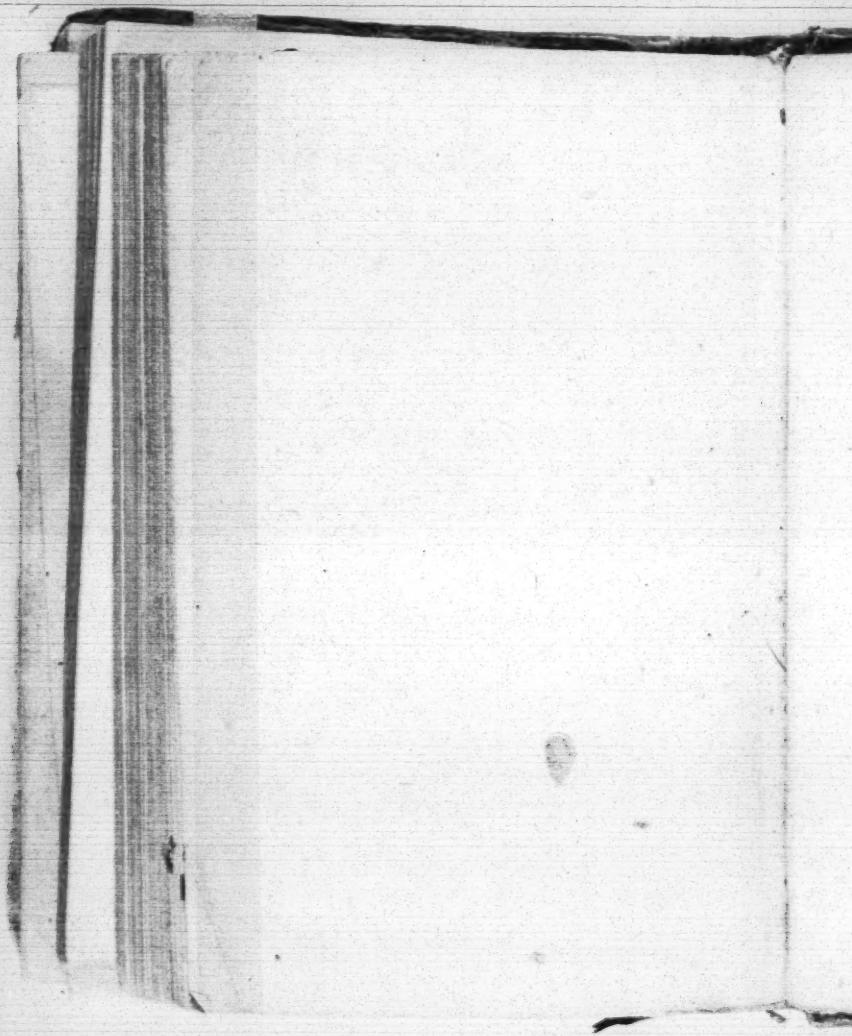
Finis q. Burrant.

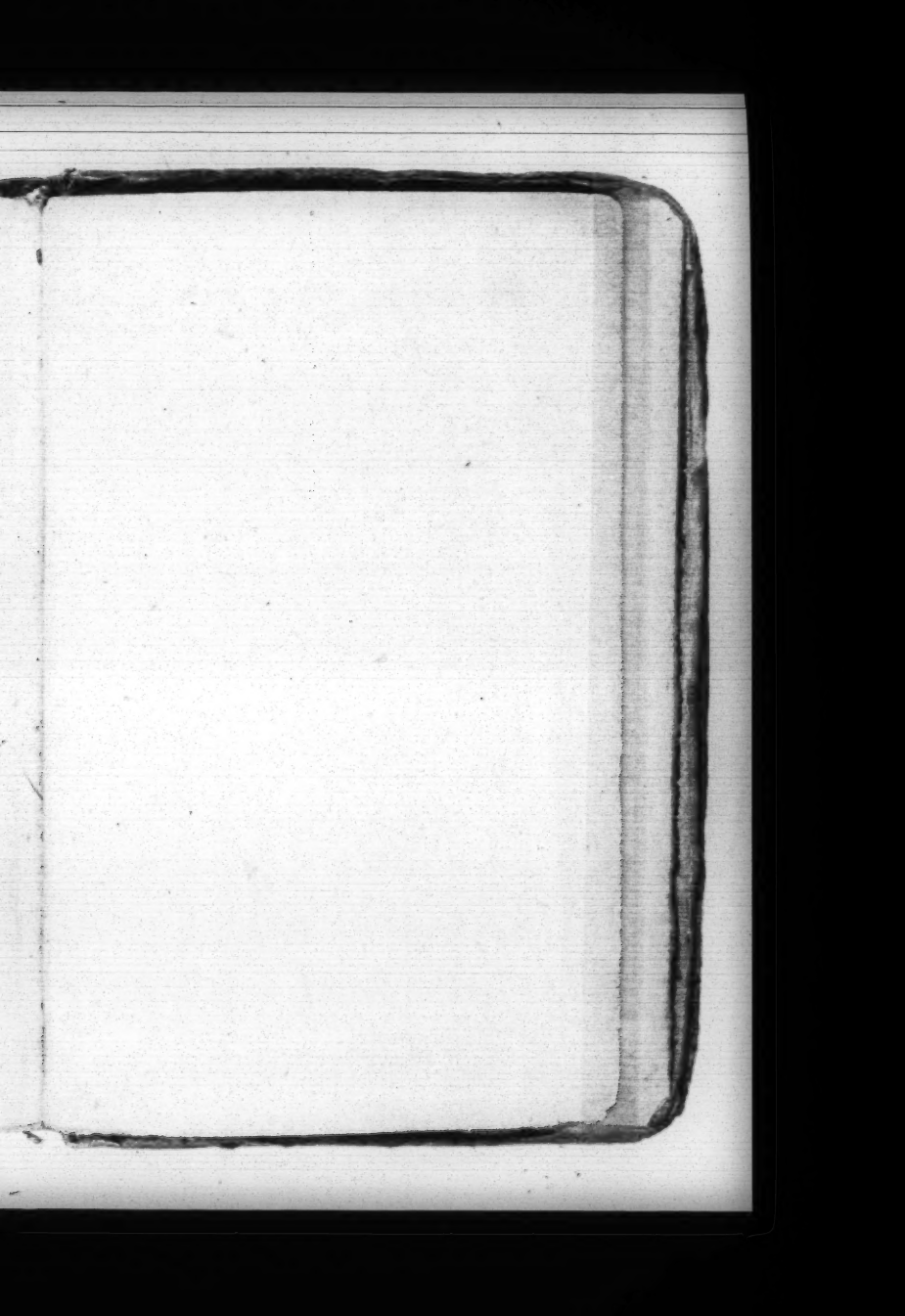
LONDINI
Ex officina Richardi
Graftoni, typogra-
phus Regius
excudebat.

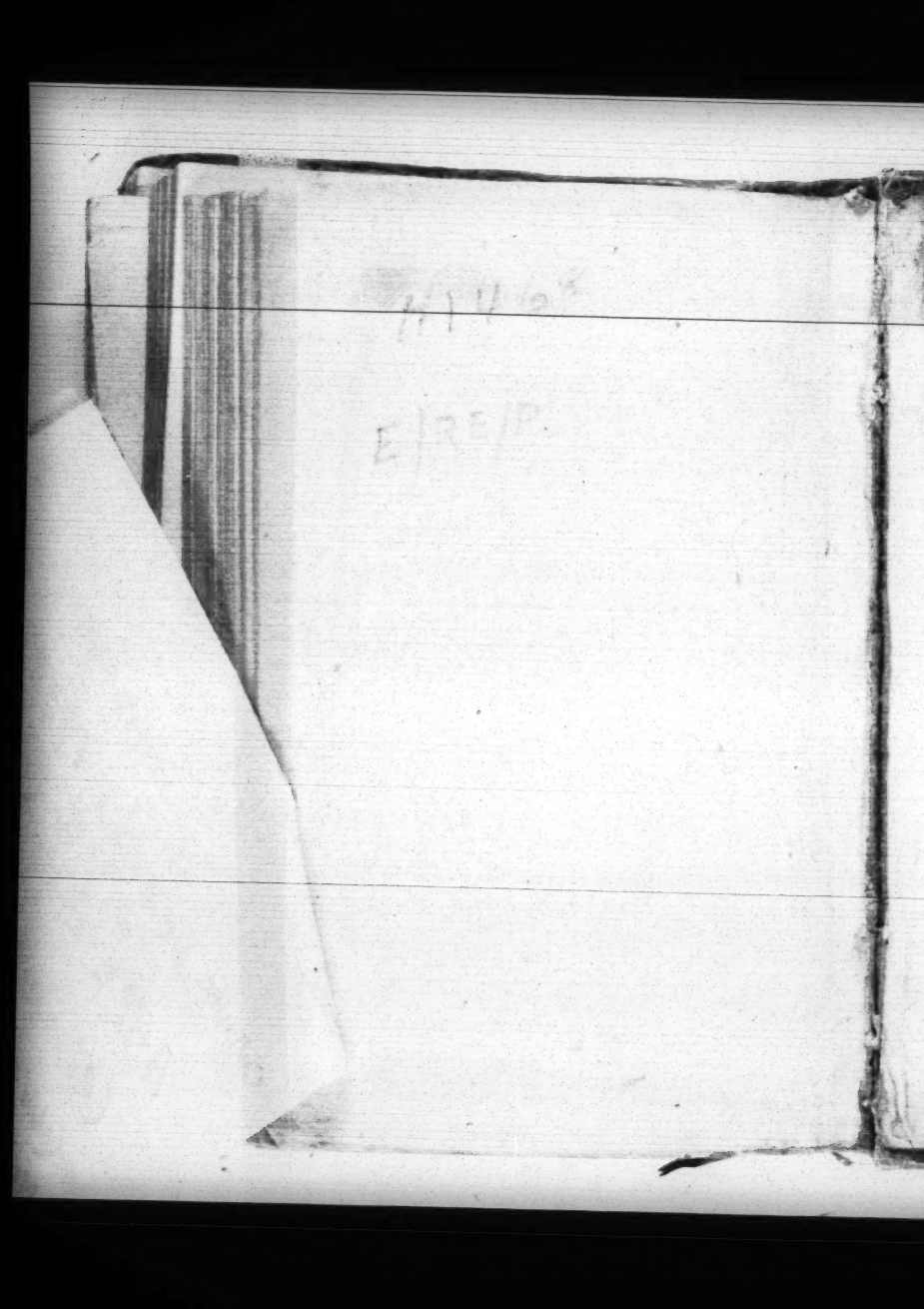
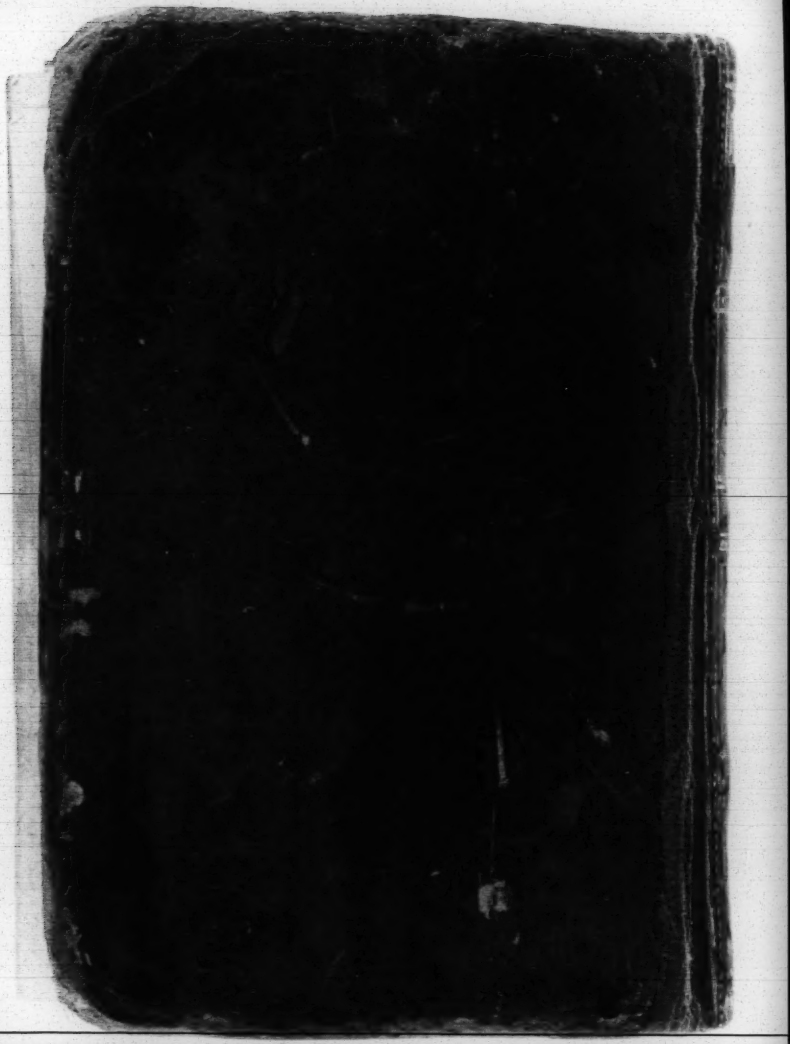
Menſe Decembris.
Anno. 1550.

Cum priuilegio ad impri-
mendum ſolum.

FRVCTIBVS EO
RVM COG
SCETIS
NOS
EX



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